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"EVEN AS WE HAVE BEEN APPROVED OF GOD TO BE INTRUSTED WITH THE GOSPEL, SO WE SPEAK; NOT AS PLEASING MEN, BUT GOD WHICH PROVETH OUR HEARTS."

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For Table of Contents, see Page 16.

LAMENT.

FOR AN ACCOMPLISHED MAIDEN, BURIED IN THE VESTURE SHE HAD RECENTLY WORN AS A BRIDES-MAID, AND WHO HAD LATELY SUNG AT A FUNERAL.

BY BISHOP ARTHUR CLEVELAND COXE, D.D., LL.D.

NIPPED in the snow-white bud, sweet flower,
How grieves my heart for thee,
That cruel frost and wintry hour
Thine early death should be!
The Spring is new and Nature round
With wreaths shall deck the glade;
But not a flower above the ground
Like ours beneath it laid.

I called thee flower. 'Twas not the word;
Flowers have no voice at all.
Far better might I call thee bird,
When I thy voice recall;
That voice that stayed the tears I shed
And soothed my soul so well,
Yet sorrowed for my precious dead
As if from Heaven it fell.

I called thee flower, and it was good.
Thee, sister, flowers might claim,
To whom each blossom of the wood
Was known by hue and name;
Whose pencil oft their varied dyes
From canvas made to start,
As 'twere a garden for our eyes,
By thine aspiring art.

I called thee flower; so let me still;
For, in fair Eden's bowers,
I see thee on the heavenly hill,
In brighter skies than ours,
Where amaranth and crowns of light
The virgin choir adorn;
Where thou hast vanished from our sight
To wake in cloudless morn.

BUFFALO, N. Y.

ANSWERED.

BY ELIZABETH STUART PHELPS.

WHY did I never sing a song to you?
Dearest! To you, again, behold the question start.
To mine own pulses have I ever sung? Or do
I read a rhyme unto my beating heart?

ANDOVER, MASS.

DECORATION DAY.

BY AMELIA E. BARR.

IN the pale land where Dreams and Memory dwell
I passed that separating wall, last night,
Which parts thin ghosts from shadow-casting men;
And, in its weird, gray, melancholy light
I saw the cloudlike limbs of mighty shades
That twenty years ago with Victory trod;
Their inspired eyes, stern faces, gleaming swords,
Their shadowy cohorts, marching, rod, wet-shod.

And though my ear with silence ached, I heard
A shuddering wail over the land and sea—
The labor-cry of Freedom in her hour
When Fire and Slaughter brought forth Liberty,
Then woke to sunshine and the festal stir
Of a great city making holiday,
To strew with flowers the lonely yards where lie
The conquering Blue, the sad, ill fated Gray.

NEW YORK CITY.

"PRAYING ALWAYS."

BY TRYON EDWARDS, D.D.

WHAT is meant by this? What is it to be "praying always"?

The anecdote is told of a young minister of high promise, who died at an early age, that, one day, a friend, on entering his room to get a book, found him on his knees in prayer, and when he apologized for having disturbed him, the other quietly replied: "It doesn't matter at all; for prayer is so much a part of one's life, that a little interruption, like this, makes no difference." And his friend and biographer says: "His life seems to have been a great continued prayer, his thoughts always going up to Heaven in silent supplication, from a heart abiding in the will of God."

What a blessed spirit, flowing out and going forth, like a living stream, in the heavenly channel of a holy habit! Is not this the true spirit of real prayer; what the apostle meant by "praying without ceasing," "continuing instant in prayer," and "praying always, with all prayer and supplication," and what the blessed Saviour meant by saying, that "man ought always to pray, and not to faint"? If we enter into the true and full spirit of prayer, should not our thoughts, at all times, be going forth in communion with God, in acknowledging his greatness and excellence, in thanking him for his ceaseless mercies, in asking blessings for ourselves and others, in committing ourselves every hour to his guidance, and in praying for the extension of his kingdom to the ends of the earth? A week of prayer, or any special season of supplication may, indeed, animate and quicken the spirit. But is not prayer—the living spirit of prayer—the very breath of the renewed soul? And, like the breathing of the body through the lungs, does it not, with the spiritual Christian, go on almost unconsciously and in all circumstances of life, rising not merely from the retirement of the closet, but in the meditation of the night watches, in the intervals of business, and on the walk by the way? Are there not only at times "groanings that cannot be uttered," but sweet and joyous communings with God which are uttered only in the thoughts that wing them to Heaven?

"Prayer," says one, "is quite as much aspiration as verbal petition." And another says: "It has full right to the word *ineffable;* for there are outpourings of the soul that words cannot express—an interior speech of the heart which utters no sound, but speeds the more swiftly to the throne of God." And good old John Bunyan tells us of "the heart praying without words," when it is most full of real prayer. And "in the precept to pray *always*," says Archbishop Trench, "there is nothing of exaggeration, nothing commanded that may not be fulfilled, when we understand prayer to be the continual desire of the soul after God; having, indeed, its times of intensity—seasons of an intense concentration of the spiritual life—but not confined to those times, since the whole life of the faithful Christian should be, in the beautiful words of Origen, '*One great connected prayer.*'" And so good old Dr. Donne tells us, "that the soul that is accustomed to direct itself to God on every occasion, and which, as a flower at sunrising, conceives a sense of God in every beam of his, and spreads itself in thankfulness for every blessing he sheds upon it—*that* soul prays sometimes when it does not know that it prays." And in the same spirit, Augustine says, that "longing desire prays always, even though the tongue be silent," and that "if we are ever longing, we are ever praying."

We read of an excellent woman in humble life, who, when spoken to by her pastor on the subject of prayer, meekly replied, that, with all her incessant toil and labor, she found but little time for the closet; but she added: "If I am washing, I pray, in thought, that my soul may be washed from sin by the blood of Christ; if sweeping the floor, that my heart may be cleansed by the Holy Spirit; if eating my plain meal, that I may be fed by the Word of God; if weary, that I may find rest in Jesus; if diligent with my daily toil, that I may be diligent and faithful in the divine life; if trying to provide for the wants of my family, that all my wants, both temporal and spiritual, may be provided for by my covenant-keeping God and Redeemer, and that he will receive me at last to the blessed family of Heaven."

In this spirit one may be *always* praying; not only as Cecil says, "by finding parentheses for prayer even in the busiest hours," but by associating every form of business or pleasure, or daily avocation of any kind, with the up-going of the soul in prayer and communion with God, asking his presence and guidance and blessing at every step of our way. And if this be our spirit, then we may truly say:

"Though once I sought a time and place
For solitude and prayer,
Yet now, where'er I find thy face,
I find a closet there!"

Holding fast thus to prayer, we hold fast to Christ; and holding fast to him we are forever safe and blessed. "He that knows thus to pray," says Wm. Jay, "has the secret of safety in prosperity and of support in trouble; the art of overcoming every enemy, and of turning every loss into a gain; the power of soothing every care, of subduing every passion, and of adding relish to every enjoyment. The merchandise of it is better than the merchandise of silver, and the gain thereof, than fine gold."

Not till life is over will the whole answer to such prayer be given, or its whole strength be understood, or the full safety and blessedness it has brought us be fully known and felt, as it then will be in the perfect blessedness of Heaven!

GOUVERNEUR, N. Y.

SOME LITERARY RECOLLECTIONS.

VII.

CHARLES DICKENS.

BY JAMES PAYN.

IT was in 1856 that I first made the personal acquaintance of Charles Dickens; a circumstance which to me was an epoch in my existence. Like all young persons devoted to literature, I had had my idols. As a boy I used to have visions of untold wealth, with the power of laying it at the feet of this or that writer, sometimes to be used for the amelioration of the human race (I had often given Thomas Carlyle a million or two, in trust, for that purpose), and sometimes for their own benefit. Tennyson I had thus enriched beyond the dreams of avarice; Browning I had made exceedingly comfortable; but the chief figure in my literary Pantheon had been always Dickens.

For one thing (though that was not the chief thing), he had given me more pleasure than any writer; a circumstance which, I have noticed, often arouses no personal gratitude. When a book pleases ordinary folks, they no more think of the author than when a landscape pleases them they think of Him who made it. But with bookworms, even of the most superficial type, the heart warms to the man.

My late friend Calverly, the C. S. C. of "Poems and Translations" and "Fly Leaves," when lecturer of Christ College, issued a paper on "Pickwick," after the model of the usual classical examination papers, containing the most out-of-the-way details, and forming a crucial test of scholarship. He was so good as to oblige me with a copy of it, only a few weeks before his lamented and unexpected death, and gave me permission to make use of it in these Reminiscences. Little did I think at the time that he himself would find any place in them as one who had joined the majority. He was my junior by some years, so that I had not the privilege of knowing him at Cambridge; but in after years I often met him. We were neighbors at Grasmere for a whole Summer, when saw a great deal of him. His classical attainments were, of course, far beyond me; but not more so than his physical gifts. He was the best runner and jumper I ever knew; but my admiration never led me to imitate him. Nevertheless, in company with W. and S., his almost equally athletic friends, and himself, I was once persuaded to climb Scawfell from Wastwater. They went up like mountain cats, while I (like panting Time) toiled after them in vain. "The labor we delight in physics Payn," was his appropriate quotation.

On another occasion S. and he were returning with me very late one night, on foot, from some "sports" at Ambleside, where somebody, I am afraid, entered himself as a competitor for the mile race as Dr. William Whewell, Trinity College, Cambridge, under which name he afterward appeared among the winners in the local paper. It was exceedingly dark, and, being very nearsighted, I found it difficult to keep up with them, and was constantly denouncing them for the pace they put on. "Now, S.," cried Calverly (whose spirits were always those of a schoolboy), "let us break away from this abusive miscreant, hide in the wood yonder, and pretend to be robbers." And off they went. Their abominable intention was to ambush in the wooded pass between Rydal and Grasmere, and jump out upon me where it was darkest. But though scant of wind I was not destitute of intelligence. I found, with difficulty, the short cut over the hill, by the Wishing Gate, which they had left out of their calculations, and, while they still lay in the thicket, bent on their nefarious scheme, their proposed victim was at home in his bed.

Whenever I think of Calverly I think of fun and good fellowship, of the "wild joys of living, the leaping from rock up to rock, the cool silver shock of the pool's living water," of health and youth and strength. Alas! alas!

Here are some extracts from the famous examination paper.

"CHRIST'S COLLEGE, Christmas, 1857.

"THE POSTHUMOUS PAPERS OF THE PICKWICK CLUB.

"1. Mention any occasions on which it is specified that the Fat Boy was *not* asleep, and

that (1) Mr. Pickwick and (2) Mr. Weller, Sr., ran. Deduce from expressions used on one occasion Mr. Pickwick's maximum of speed.

"3. Who were Mr. Staple, Goodwin, Mr. Brooks, Villam, Mrs. Bunkin; 'old Noll,' 'cast-iron head,' 'young Bantam'?

"5. Give, approximately, the hight of Mr. Grummer, and, accurately, the Christian names of him, Mrs. Raddle and the Fat Boy; also the surname of the Zephyr.

"8. Give in full Samuel Weller's first compliment to Mary and his father's critique upon the same young lady. What church was on the valentine that first attracted Mr. Samuel's eye in the shop?

"9. Describe the common Profeel-machine.

"10. State the component parts of Dog's-nose, and simplify the expression 'taking a grinder.'

"11. On finding his principal in the Pound, Mr. Weller and the town beadle varied directly. Show that the latter was ultimately eliminated, and state the number of rounds in the square which is not described.

"12. 'Anything for air and exercise; as the wery old donkey observed ven they voke him up from his death-bed to carry ten gen'l'men to Greenwich in a tax-cart.' Illustrate this by stating any remark recorded in the 'Pickwick Papers' to have been made by a (previously) dumb animal, with the circumstances under which he made it.

"16. State any incidents you know in the career of Tom Martin, butcher, previous to his incarceration.

"17. Give Weller's Theories for the Extraction of Mr. Pickwick from the Fleet. Where was his wife's will found?

"18. How did the old lady make memorandum, and of what, at whist? Show that there were at least three times as many fiddles as harps in Muggleton at the time of the ball at Manor Farm.

"23. 'She's a swelling wisibly.' When did the same phenomenon occur again, and what fluid caused the pressure on the body in the latter case?

"24. How did Mr. Weller, senior, define the Funds; and what view did he take of reduced Consols? In what terms is his elastic force described when he assaulted Mr. Stiggins at the Meeting. Write down the name of the Meeting.

"25. 'προβατογνωμων: A good judge of cattle; hence, a good judge of character.'—Note on Æsch. Ag. Illustrate the theory involved by a remark of the parent Weller.

"28. Deduce from a remark from Mr. Weller, junior, the price per mile of cabs at the period.

"30. Who, besides Mr. Pickwick, is recorded to have worn gaiters?"

The prizes were a "first edition" of "Pickwick"; and it will be interesting to many to learn that the two prizemen were Walter Besant and Professor Skeat. If "Pickwick" were to-day made a text-book for "exams." in general, the replies would no doubt be satisfactory, for there is now a concordance for the whole of Dickens; but in 1857 there was no need of cramming, for every one knew the book and quoted it. I have the vanity to believe, had I been qualified as a candidate, I should have gained a prize. At all events, I had my Dickens at my fingers' ends, and the notion of feeling him there in the flesh—of shaking hands with him—was positively intoxicating. He came to Edinburgh to give his public readings for the first time, and had little time to spare, of course, for private intercourse. On the evening after his arrival he was so good, however, as to propose a meeting.

"The hours and days," he writes, "run away while I am thus occupied, so imperceptibly that I do nothing that I propose to myself to do. I thought we should have walked ten miles together by this time. To-morrow morning I am going to take my daughter out to Hawthornden, and it occurs to me to ask if you could spare time to go with us on an expedition."

If I had had only twenty-four hours to live I should have "spared time" for such a purpose, which did not, indeed, seem to trench upon my earthly span at all, but to be a foretaste of Paradise. Such enthusiasm is unknown in these days, wherein Dickens himself (as an American writer informs us) "is no longer to be endured," and will, doubtless, excite some ridicule; but for my part, I am not one whit ashamed of it. Nay, contemptible as the confession may appear, I feel the same love and admiration for Charles Dickens now as I did then. What, indeed, astonished even me, I remember, at the time, was that personal acquaintance with him increased rather than diminished his marvelous attraction for me. In general society, especially if it has been of an artificial kind, I have known his manner to betray some sense of effort; but in the company with whom he could feel at home I have never met a man more natural or more charming. He never wasted time in commonplaces—though a lively talker, he never uttered a platitude—and what he had to say he spoke as if he meant it. On an occasion, which many of my readers will call to mind, he once spoke of himself as "very human." He did so, of course, in a depreciatory sense. He was the last person in the world to affect to possess any other nature than that of his fellows. When some one said, "How wicked the world is!" he answered, "True; and what a satisfaction it is that neither you nor I belong to it." But the fact is, it was this very humanity which was his charm. Whatever there was of him was real without padding; and whatever was genuine in others had a sympathetic attraction for him.

The subject, however, which most interested him (and, in a less degree, this was also the case with Thackeray) was the dramatic—nay, even the melodramatic—side of human nature. He had stories without end, taken from the very page of life, of quite a different kind from those with which he made his readers familiar. There are, indeed, indications of this tendency in his writings, as in the tales interspersed in "Pickwick," in the abandoned commencement of "Humphrey's Clock," and more markedly in his occasional sketches, but they were much more common in his private talk.

When visiting the exhibition of Hablot Browne's pictures, the other day, I was much struck by the fact that, when indulging his own taste, the subjects chosen by the artist were not humorous but somber and eerie. This, I feel sure, was what made him so acceptable an illustrator to Dickens. He could not only depict humorous scenes with feeling, but also such grim imaginings as the old Roman looking down on dead Mr. Tulkinghorn, and the Ghost Walk at Chesney Wold. The mind of Dickens, which most of his readers picture to themselves as reveling in sunshine, was, in fact, more attracted to the darker side of life, though there was far too much of geniality in him to permit it to become morbid.

On the occasion of our first meeting, however, I saw nothing of all this. He was full of fun and brightness, and in five minutes I felt as much at my ease with him as though I had known him as long as I had known his books. It was not one of the days on which Hawthornden was open to the public, and we had much difficulty in obtaining admittance at the lodge; and when we got to the house we were detained there again, and there was a difficulty about seeing the glen. I went within doors and expostulated, but for a long time without success. The inmates, I am sorry to say, did not seem to be acquainted with Dickens's name; a circumstance which, though it would only have made him laugh the more, I did not venture to disclose. The fancy picture which he drew of my detention in that feudal abode, and of the mediæval tortures which had probably been inflicted upon me, made ample amends, however, for what I had suffered on behalf of the party. In the end we saw all that was to be seen; and never shall I forget the face of the hereditary guide and gatekeeper when Dickens tipped him in his usual lavish manner. This retainer had not thought much of him before—indeed, had obviously never heard of him; but his salute at parting could not have been more deferential had the author of "Pickwick" been the Lord of the Isles. The humors of the day must have made some impression upon Dickens himself, for, in a letter two years afterward, he reminds me of the imprisonment I had suffered for his sake in the gloomy cells of Hawthornden. Late that night I supped with him, after his reading, at his hotel, alone; after which I discarded forever the picture which I had made in my mind of him, and substituted for it a still pleasanter one, taken from life.

In the following year I published my first book, a collection of "Stories and Sketches," taken from my contributions to *Household Words* and *Chambers's Journal*. I have often been asked by young authors whether "it pays" to republish such articles. Directly, it certainly does not pay, for the venture is almost always a pecuniary loss; but indirectly, if the articles are really good, it is very remunerative. It introduces the writer not only to the public (who, of course, have hitherto never heard of him), but to editors in general, who thus obtain a good specimen of his powers. In old days this system of advertising one's literary wares was not so common as at present; it was generally resorted to only by geniuses in humble life, whose works were published by subscription; and whatever advantages they derived from the system were more than counterbalanced by the latter fact. One of them, who afterward became very famous, observed to me that he had bought his first reputation at a much higher price than those who had paid for it—*i.e.*, who had published at their own expense. "Every one who subscribed five shillings to that book of mine is in a position to say that but for him I should never have been heard of; and about two out of three do say so." But this is only to admit that the possession of spare cash in literature is as useful as it is in all other professions.

Before leaving this subject, I should add, for fear of being thought to recommend the "rushing into print," that, while many writers have been benefited by early publication, quite as many (even of those who have afterward made their mark in the world) have lived to repent it. In youth—though I think this is not the case with us in maturity—we are not such good judges of our own work as other people; we are apt to make comparisons between it and that of other writers, instead of estimating its intrinsic worth, which alone ought to guide us.*

My next book was a narrative of school and college life, called the "Foster Brothers," which had a very fair success, and was republished (as everything I subsequently wrote has been) in America. They have also been translated into various languages. Perhaps nothing gives a young author so much pleasure as to see the product of his brain in a foreign tongue, even though (as in my case) he cannot read it. To the satisfaction I derived from the "Foster Brothers" there was, however, a terrible drawback, in the form of a most scathing notice in the *Saturday Review*. It was headed—on account of certain democratic opinions the volume had displayed—the "Bloated Aristocracy," and made me most thoroughly miserable. The writer, now one of her Majesty's Judges, has laughed with me since about it; but I am never so tickled with the reminiscence as he is. I have a great personal regard for him, but note with pleasure that the newspapers describe him as "a hanging judge."

In acknowledging the receipt of this book in his usual kind and cordial manner, Dickens misspells it "Forster Brothers," and apologizes for the mistake by saying: "This is because I am always thinking of my friend, John Forster." I afterward received (as will be mentioned in its proper place) a still more curious proof of his devotion to one who, from many points of view, one would have judged to be little in sympathy with him.

By this time I had made some success as a writer of lively sketches and humorous articles; rejection, so far as they were concerned, had become as rare with me as acceptance had formerly been; and my aspirations began to be more ambitious. It struck me that I might one day write a successful novel. This is not quite so easy, however, as to express your opinion about a novel written by somebody else. The proper construction of such a work comes by experience, and never by intuition. When a young writer attempts it, he succeeds at best in writing a narrative and not a novel. He takes a character, generally more or less like himself, and describes his career from the cradle to the altar, which he considers to be equivalent to the grave. It is in fact an autobiography of a person of whom no one has ever heard; and the only chance, therefore, for its success is that the incidents in the hero's life should be of a striking kind.

Fortune was so good as to favor me with quite a pattern hero for this purpose, in a gentleman who had achieved a reputation as a tamer of wild beasts. What his real name was I never knew, but his professional one was, if not romantic, at least remarkable. It was Tickerocandus. I made his acquaintance when visiting a traveling menagerie of which he was the pride and ornament, and we became very friendly. His life up to the time he had entered upon his present dangerous calling had been uneventful enough; but I perceived in him the materials of excellent "copy." I thought that he would make a capital example of a family scapegrace, of pluck and spirit, who, more sinned against than sinning, had run away from his friends and taken to tiger-taming. On every lawful night, as the Scotch phrase runs, he was engaged with his animals—entrancing the world with feats compared with which the noblest horsemanship sank into insignificance. So he came to supper with me on a Sunday. Our little servant-maid's difficulty in announcing him as "Mr. Tickerocandus" was considerable; and when at last he began to talk of his tooth-and-claw experiences, I thought her eyes would have come out of her head. He was the politest person I ever met with; for, having helped himself to oil (thinking it to be white vinegar) with his oysters, he consumed them without a syllable of complaint, and even with apparent relish.

This gentleman was so good as to show me his left shoulder, scarred in a hundred places by the claws of the leopards as they "took off" it every day in their leaps, during the "unparalleled performance of the wild leopard hunt." He had the mark of a bite on his arm which cost a lion its life and his proprietor three hundred pounds. "It was a case of which was to go," he said—"the lion or me—and I struck him over the nose with my loaded whip-handle." There is only one principle by which the wild beast world can be ruled, he told me—that of fear; and should one of them once cease to fear him, his life would not be worth an hour's purchase. He had twice been dragged off insensible from an abortive performance of "the Tiger King," and only preserved from being torn to pieces by the interposition of a red-hot bar; yet directly he recovered himself he went in again, whip in hand, and subdued the beasts. "It was simply a question of showing myself their master then and there, or of giving up my situation." He gave me these details (which were afterward corroborated by the evidence of others) with great simplicity and without the least approach to boastfulness; and they interested me immensely. When this is the case with any subject, I have always found, after due consideration of the matter, that I can make it interesting to my readers; and in the "Family Scapegrace" I scored my first success. It came out originally in serial form—as every novel I have ever written has also done—and has passed through many editions; but I believe it is as popular to-day as it was twenty years ago. For me, however, it has always a melancholy association; for the brave young fellow who suggested it to me met, in the end, with the fate which he had so long tempted. He was not, indeed, like the bad boy in the fable, absolutely "eaten by lions," but he was killed by a stroke of the paw of one, though the blow, I believe, was not given in malice. I am not sure whether the publication of the "Family Scapegrace," in the columns of the *Journal* increased its circulation; but it was certainly well received. Mr. William Chambers, however, objected to it, upon the ground of its "lightness." He would have preferred the subject of wild beasts to have been more "intelligently treated"; their various habitats to be described, and some sort of moral to be deduced from them; but Robert stuck loyally to his young friend and his story.

I took infinite pleasure in my editorial occupation, and had every reason to be content with my surroundings. My family, however, were delicate; the climate of Edinburgh proved too vigorous for their constitutions, and after a year or two I was compelled to announce my intention of going south. Robert Chambers was so good as to express himself much concerned

* A similar feeling causes some contributors to endeavor to recommend themselves to the notice of an editor, in the following conciliatory manner: "Without self-flattery I think I may venture to say that the paper I send to you, however modest in merit, is, at all events, superior to the majority of the articles in your esteemed magazine."

at this resolve. and characteristically endeavored to combat it, upon the firm ground of science: "You talk of cold, my dear sir; but let me tell you that the thermal line is precisely the same in Edinburgh as it is in London." I replied, with as great truth as modesty, that I knew nothing about the thermal line, but that, so far as I was aware, the east wind had never blown a four-wheeled cab over in London; a circumstance which happened to have just taken place opposite our house in Edinburgh. As he saw my resolution was quite fixed, he presently said, with a kind smile: "I am thinking of going to live in London myself; suppose we go together; and you shall edit the *Journal* there instead of here." Which struck me as a most excellent arrangement. The only drawback to my satisfaction was an undertaking I now entered into to confine my contributions to the *Journal* only. It was not, indeed, an unreasonable requirement on his part, while it was in some sort a compliment to myself; but I regretted that my literary connection with *Household Words*, or rather with its chief, which had been so long and constant, was now to cease; that I was no longer to serve under the banner of him whom Bret Harte, in the most imperishable of his stories, has called "The Master." I wrote, of course, to tell him of the arrangement. "I have received your letter," he replied, "with mingled regret and pleasure. I am heartily sorry to have lost you as a fellow-workman, but heartily glad to have gained you as a friend. . . . I hope that you will both [my wife and myself] come and see us at Gadshill, and compare the Kentish hops and cherries with the Scottish peachings."

LONDON, ENGLAND.

PROGRESS IN THEOLOGY.

BY TALBOT W. CHAMBERS, D.D.

SOME deny that such a thing is possible. But surely this is a mistake. It assumes that man knows all that he can know in this world about divine things and their mutual relations. Such an assumption is contrary to obvious facts in the case. Man is a progressive being; and the same is true of the race. No one can rest content with a given degree of knowledge, but always by a law of his nature, seeks after more attainments. The ascertained is made the basis for reaching that which is not yet ascertained. Each generation renews the struggle and presses on to get still clearer light and yet further measures of truth. Nor is it possible to make a stand at any given point, and say: "Here is *ultima Thule*. Henceforth we must be content with reiterating what has been already said." The human mind cannot be rigidly confined in such cast-iron forms. Besides, the material of Christian theology is unexhausted and inexhaustible. The Scriptures, indeed, are plain enough on their surface for the wants of a soul seeking salvation. The wayfaring man, though a fool, need not err therein. But they contain something more than mere surface diggings. They have deep mines of invaluable ore. Eighteen centuries have been at work, sinking their shafts and bringing up vast treasures; and still there are precious deposits as yet untouched. Witness the efforts of scholars and thinkers to-day all over Christendom. The representative men of all bodies of believers, from the most liberal to the most conservative, are actively engaged in the study, first to ascertain the mind of the spirit and then to frame a scientific construction of its contents. Nor will there, nor can there be any end in this world to the process. And this just because the Scriptures are a divine revelation, and as such partake of the unsearchable character of their author. A recent able writer on the Epistle to the Romans, Prof. M. B. Riddle, D.D., concludes his preface with these words: "Fifteen years of special study devoted to this epistle lead the writer to appreciate the more keenly how much greater it is than all commentaries." It is doubtful whether any acute and learned scholar ever gave patient attention to any part of the Bible without coming to the same conclusion. Let men labor as they will, the sacred writer is always ahead. As even an unbeliever once said, speaking of the Bible as a literary product, *it is no end of a book.*

The same thing is apparent from experience. What is theology to-day but the result of a continual progression? Every truth now expressed in the creeds of the historic Church was in the Bible originally. But how many ages were required to have that truth brought out, stated, defined, established, and incorporated in confessional symbols? Notoriously it was the rise of error and the invasions of heretics that led to the formation of creeds. The result was not the acquisition of new truth, but the formal recognition of old truth, in such a way that it was taken up in the intellectual conception and the Christian consciousness of all believers. We can distinctly mark the steps in this process from the council of Nicæa to that of Chalcedon, afterward, in the time of Augustine, in the writings of Anselm, and in the period of the Reformation. Not only at these salient epochs, but in the intermediate periods, men were working out the orderly and consistent and symmetrical statement of the contents of Scripture. We in this day inherit the accumulated riches of former generations; and we in turn shall transmit them, with more or less increase, to those who come after us. New phases of society, new discoveries in physics, new changes in literature and art, will necessarily bring the truths of revelation into fresh relations with man, and their application will require to be stated again, bringing out the concealed riches and the eternal vitality of the Divine Word. It is by no means necessary to suppose that the last word of Christianity was spoken, even in the rich confessional writings that followed the Reformation. For aught we know the Church, under the guidance of the indwelling and infallible Spirit, may yet draw out from the living Word more exact and satisfactory expressions of truth.

It being admitted, then, that Progress in Theology is a reality, what form may it be expected to take, or in what method will it proceed? The answer is that,

1. *It will hold fast what we have.* The main features of what now constitutes the historic faith of the Church have been gained at too great cost to be surrendered. With justice would confessors and martyrs cry out did men give up the precious truth for which they suffered and died. We cannot afford to cut loose from the past, and start out afresh just as if nothing had been achieved in bygone ages. On the contrary, we are to proceed on the same lines as our predecessors, and, retaining the results they reached, seek to make an advance. An entirely new theology is self-condemned beforehand, as utterly inconsistent with all experience and observation, and at war with the provisions and promises of the New Testament. But an old theology, enlarged, supplemented and clarified, is another thing and a very reasonable thing. For we may look for,

2. *Clearer statements of doctrine.* Some points, indeed, have been so treated as to mock further effort. Human thought as to the Trinity seems to have reached high-water mark in the first five centuries. The labors of a thousand years have added nothing to what was wrought out by the Fathers of the Greek Church. They distinguished and defined and illustrated and proved until the subject was exhausted. But this is not true in regard to the Person of Christ—a point upon which our own century has witnessed (in the work of Dorner) a considerable addition to our clearness of apprehension. The same may be said of Hamartology, in view of the great work of Julius Müller. Not that in either case there was any improvement of doctrine, but a very marked improvement in the explication of doctrine. In like manner the so-called doctrines of grace are as true now as they ever will be; but who can say that they will not be hereafter more scripturally vindicated, more scientifically explained on philosophical grounds, and more strikingly illustrated from the general progress of knowledge? But, besides this, there are,

3. *Some matters yet undeveloped.* For example, the common Church doctrine of Inspiration can be traced back to the beginning; yet it has never been formulated, the only attempt at such formulation ("Helvetic Consens. Form.," 1675) being one that is universally repudiated. Here, surely, there is room for something that will not only exclude the modern crudities which now vex our patience, but build up a statement that will meet all the requisitions of Scripture, and at the same time stand the fire of its enemies. There are, moreover, two great branches of doctrinal theology which have never yet been put before the Church to the same extent or with the same wide sweep of discussion as Christology and Soteriology. These are the Church and the Last Things. They are, of course, included in the systems, and they find a place in confessions and catechisms; but they have never been wrought out in detail, and so attacked and defended as to compel a completely formulated utterance, in the shape of creed or symbol. The weak and flabby eschatology put forth in unexpected quarters in our day certainly calls for a fresh treatment of the subject, fuller and more comprehensive than we have hitherto seen.

4. *New errors are to be looked for.* The progress in the past has been attained by resistance to heresy. In every age when the enemy came in like a flood, the great lights of the Church were called to the front, and in overcoming opposers illumined and established the tenets at issue. The same experience is before the people of God to-day. No man is so wise as to foresee in what quarter the defection will appear; but it will certainly come. The thing that hath been is that which shall be. The point that then is assailed will require fresh defenders, not simply to furbish the old weapons, but to devise new ones, to dig deeper into the mines of Scripture, and to overcome the onset of unbelief by a brighter, more vigorous and more conclusive showing forth of the truth. God will make the wrath of man to praise him, by overruling the rise of error to the furtherance of truth and the progress of theology. Once more:

5. *The prodigious development of physical science* will secure the same result. Not, of course, that discoveries in physics will change fundamental principles. For physics is absolutely dependent upon metaphysics. The scientist cannot advance a step without postulating ultimate truths. For example, the uniformity of natural law is always assumed, but never can be proven. The fact that the sun rose every morning for four thousand years is no evidence that it will rise to-morrow morning. But once posit a personal and intelligent Creator, and the way becomes plain. But discoveries in physics may and do affect the form and conception of doctrine. Not one man in a hundred interprets the first chapter of Genesis as almost all men did two centuries ago. Hence, while the great truth of God's creation of the world is what it always was and always will be, the way in which we apprehend it and state it has varied. And so we are to expect that, in future, the natural will serve the supernatural, and the scientists who know no God but energy will furnish materials by which devout theists will better understand and more lucidly explain the manifold dealings of him who is God over all, blessed forever. Nature and Scripture are the twofold revelation of the Infinite Mind, and it is not possible that one part of the record can be thoroughly studied without casting light upon the other. The nineteenth Psalm, with its exquisite collocation of the natural and the spiritual, is as true to-day as it was when David penned the devout and stirring lyric.

It is, then, humbly submitted that there is such a thing as progress in theology; a progress not backward, but forward; not downward, but upward; not upon the ruins of the past, but upon its foundations; not to the overthrow of the old symbols, but to their illumination and enlargement; not by following vain philosophy, but by making all philosophies and all knowledges subservient to the one master, Christ; not by vague theorizing and arbitrary speculation, but by deeper delving into the mines of the Written Word, closer walking with God and a profounder deference to the Great Spirit of Truth. Such progress is safe and wise. It continues that which has prevailed from the beginning, and which we have no reason to doubt will be resumed in a happier world, where it will be continued without interruption and without end.

NEW YORK CITY.

REMINISCENCE OF WENDELL PHILLIPS.

BY JOSEPH F. TUTTLE, D.D.,
PRESIDENT OF WABASH COLLEGE.

THE highest eloquence is a rare gift, and not every age is blessed with its presence. We almost pardon the grasping tyranny of Philip because it evoked the eloquence of Demosthenes. But for the oppression of the Colonies the vehement, yet "solemn eloquence" of Samuel Adams might not have been revealed even to himself, and Patrick Henry never have reached the highest point of fame as an orator. The administration of Andrew Jackson, by its fierce excitements, placed in the United States Senate a body of the greatest debaters it has ever had.

A half century ago the abolition excitement brought into notice some very eloquent men. Then a young Kentuckian electrified multitudes with denunciations of slavery as he had seen it in his father's family and state long before Mrs. Stowe's pen did the same work. Mr. Thorn was a student at Lane Seminary and the companion of Theodore D. Weld, who for a time was the most brilliant orator in the abolition ranks. I have myself heard him speak with wonderful power. The loss of his voice by trying to out-roar a mob was a calamity to himself and the cause he pleaded. To this day I recall one passage which I heard him deliver with such power that some sprang to their feet as he reached its climax in the utterance of the word "Liberty."

In 1845 I first saw Wm. L. Garrison and Wendell Phillips in Broadway Tabernacle. Mr. Garrison's eloquence was like that which Clarendon attributes to Sir Thomas Coventry: "He, in the plain way of speaking and delivery, without much ornament of elocution, had a *strange power of making himself believed—the only justifiable design of eloquence.*"

It was easy to see that "my illustrious friend," as Mr. Phillips called Wm. Lloyd Garrison, was the inspiration of the meeting to which I refer. He was the most thoroughly hated and admired abolitionist in this country; and we have lived long enough to see some of his enemies helping to "build his sepulcher."

The star man on the platform that evening was Wendell Phillips. Twenty-five hundred people paid an admission fee to hear him speak. Many of them were not friendly to him or the cause he advocated, and yet they wanted to hear one who had already won a national reputation as the most eloquent abolition orator and one of the most eloquent men in this country.

After the reading of the Scriptures, by Mr. Garrison, about "your covenant with death and your agreement with Hell," and some other preliminary services, Mr. Phillips was introduced and warmly received. The Tabernacle was packed full. The broad platform was occupied by abolitionists—some of them the most noted in this country. The pulpit had been removed, and I do not remember to have seen even a stand. The speaker was distinctly visible from every part of the house. With splendid self-possession he advanced to the center of the semi-eclipse, back of which were the elect of the anti-slavery host and in front of which was a dense cloud of eager listeners. Even before the orator had spoken a word, his appearance was very impressive. As he cast his eye over the applauding throngs he reminded me of what Dr. Alexander had said of Patrick Henry's appearance in the Culpepper Court House as he rose to say a few words in favor of the court's adjournment for the night on a murder trial in which he was the counsel of the two accused men. "His very *manner* in rising to his feet, and his *attitude* before the court, *were themselves eloquence*, which made me for the moment believe, in spite of the most damaging testimony, that the accused were innocent."

When the audience had become quiet Mr. Phillips said: "Mr. President, I desire to read the resolution which I now hold, and to advocate its adoption—viz., 'Resolved, that the only exodus for the American slaves out of their house of bondage is over the ruins of the American Church and the American Union.'" The reading of this resolution was met by a storm of cheers

and hisses; and this was continued some minutes. During this time, the eloquent agitator remained apparently as motionless and "impassive as the marble in the quarry." His manly person was in as grand a posture for effect as a sculptor could have selected. Not a ripple of impatience passed over his face, nor did the movement of a limb or muscle indicate the slightest lack of self-possession. I have never seen a human being who looked so noble as did Wendell Phillips when he was that day met by such contending storms of applause and hisses. As in the case of Patrick Henry, "his very manner and attitude were themselves eloquence."

And yet those who hissed, as well as those who applauded, were eager to hear him even upon so hateful a resolution; and so in due time silence was restored, and the great orator began his speech. If I had one of the New York dailies of the next morning at hand, I am sure I could sustain my impressions as to the speech as one of very extraordinary eloquence. It was severely classical even for the most fastidious ear. I do not recall a slang phrase. His brilliant sentences were full of the most passionate detestation of slavery, and yet he never "bedraggled the wings of his eloquence" by a word unworthy the best models of English style.

Occasionally, in describing the relations of "the American Church and the American Union" to slavery, his words and tones seemed hissing hot, and once, when hisses met him for radical sentiment, by a happy turn he converted the incident into a general round of applause.

The most eloquent passage was that in which he was tracing the tremendous growth of the slave power. He compared it to the genius, in the "Arabian Nights Entertainment," confined in a casket, but, when the lid was lifted, growing swiftly to such a size that his head reached the stars, threatening to destroy all about him and defying all efforts to force him back into the casket.

This passage carried his audience so that it produced more than one outburst of applause. I deal only with impressions, and have not the newspaper reports to confirm me, but I am sure those who recall the speech will agree with me in the conviction that it was worthy the renown of the great agitator.

During the late War we observed a singular fact in the declamations of our lower college class-men, especially in prize declamations. A large number of prizes was taken by those who declaimed portions selected from Webster's speeches — they seemed in those dark days the words of an inspired seer—and Wendell Phillips's John Brown" and "Toussaint l'Ouverture." And to this day these hackneyed but splendid declamations never fail to command attention. Both these men were eloquent. They were capable of feeling and uttering the sterner passions, but my impression in hearing them both is that they failed in the gentler emotions which charm and subdue us, on some occasions, to tears.

THEN AND NOW.

BY THE REV. T. T. MUNGER.

WERE the pastors of that day better men than those of the present? It is not an easy question to answer, because the standard, or, rather, index of goodness has changed somewhat. My impression is that they were more contented, less restless, more patient, humbler, more single-minded than the clergy of the present; their consecration to their work was more steadily retained. They were more professional in manners and thought; they strove more than do we of to-day to live in the one spirit and habit of their calling, taking little interest in other things except education. Few thought of achieving a reputation, or sought another parish except under necessity. Hence they bore the marks and had the air of what is termed goodness or saintliness beyond those of to-day. But were they better men? We think not. They had fewer doubts, but, perhaps, not more faith. They strove for souls in a different but no more earnest way. They dwelt much and directly upon the glory of God; the ministers of to-day dwell on *humanity* as a truer way of glorifying God. They strove for one thing; we of to-day, perceiving the complexity and inter-relations of society, work in various directions. They made a sharp distinction between the secular and religious, and kept wholly to the latter, and thus took on a peculiarly religious tone and aspect. A minister was recognized by his voice and garb and manners. But this false distinction between the secular and religious is giving way; and the minister is more a man among men, wears the look of the world in his face, speaks as do others, dresses according to his individual taste, and does not feel bound always to act the minister. Is he, therefore, no less a true one? On the contrary, a truer, because he is more nearly one with his kind. The minister of to-day is far better educated, more intelligent, quite as courageous, as sincere, with much more to make him doubt, as hard a worker, and with a truer insight into the nature of his work. Still, the complexity of modern society and the influences of a transitional age show themselves in the clergy of the present. We have all sorts in all respects. A company of ministers, forty years ago, would have presented great similarity in appearance, beliefs and methods. They might often have exchanged sermons without detection. But to-day a company of ministers would present a far wider diversity in these respects than would a convention of lawyers or physicians.

The question of the sincerity of the modern clergy has been raised of late, and asserted as on the decline. It must be granted that the clergy of the past were very sincere; but they had nothing to make them doubt; or, if doubts arose, they were amply met by Butler and Paley. The age of criticism had not come—had not, at least, reached the American clergy; but it is now upon us—criticism from science, from philosophy, from learning and from the whole spirit of the age. The pulpit stands in the very focus of it; question beats upon it from all sides—question that demands answer, challenge that brooks no delay. What wonder that many are confused and know not what to say? Insincerity is not so much to be charged as confusion. With batteries on every side pouring in their fire, it is not strange that some are in doubt whether to fight or surrender, and that some hide behind the parapet. What insincerity there is is to be found in those who hold the exact forms of belief and methods of the past as safest or most politic, but without full sympathy with them. The most insincere men are those who approach nearest the profoundly sincere men of forty years ago. Not all such are insincere; but the insincere ones are among them. The cowards are always in the rear of the army—marching, however, with many honest soldiers.

The clergy of to-day are, upon the whole, sincere; they believe what they preach, and are making a brave fight against foes of which the clergy of the past knew nothing. If the men of those days were put into the pulpits of the present they would be as powerless to meet the criticism of the age and to minister to its spiritual needs as an army of archers to encounter rifled cannon. Before comparing the clergy of to-day with those of the past, we must consider the age and its spirit. There is, in pulpit and pews, less intensity of belief in certain directions; but there is a wider, a more intelligent and rational, a more consistent and practical belief than there was a generation ago.

The last contrast we make is in the preaching. Take the sermons of Phillips Brooks, of Dr. Parkhurst and of Dr. McKenzie or Dr. Gladden, fair representatives of three great Churches, and compare them with those preached forty years ago. We do not refer to their comparative ability, but to their substance—their apprehension of the Gospel and of its method. One would hardly think they are talking about the same thing. The preaching used to be doctrinal, as it mainly ought to be. But what were the doctrines? Divine sovereignty, not the Fatherhood of God. God was almost universally presented as a ruler, and very seldom as a Father; man was a subject, not a child. He was totally depraved and had inherited his depravity from the fall of Adam, and was under the curse and condemnation of God at the start, all of which was duly enforced. But now comes the doctrine of election. No man has ability; but some are elected, and to such, grace for repentance will be given. Still, all are summoned to repentance. You can, and you cannot, and you will be condemned if you don't. Small heed was taken of these contradictions and moral and mental impossibilities; or, if they arose, were settled by quotations from Scripture. Sin was preached as a condition, and sometimes even as a nature, rather than as an act. Or, if under the "new light" doctrine of New Haven, it was regarded as an act, it was still an abstract thing—sin and not sins. Sanding the sugar and watering the molasses, and putting the best apples at the top, and "shaving" notes, and grinding the faces of the poor, and all such concrete offenses had no mention. The minister knew well enough that these things were wrong; but his concern was to get men out of their fallen condition and into a special condition of grace—a sharp, immediate transfer from one to the other. Hence he put all specific sins into one vast sin—an infinite thing demanding infinite punishment. Holding this up in strong and vivid colors as impending destiny, to be inflicted in the next world, he directed his hearers to the Atonement as that by which they might escape it through faith. And what was the faith? It was the belief that Christ assumed and endured the just penalties of sin, so that God, as a moral ruler, is able to remit them on condition of faith in Christ as one who has done this. Faith was simply a belief that these great transactions have been done, and an acceptance of the righteousness of Christ in place of one's own. Nevertheless, personal righteousness was required because commanded; it had no worth, but it was fit. Then the Holy Spirit regenerates those who thus believe—a sharp, immediate process, by which one is sealed unto redemption and becomes an heir of glory and escapes future perdition.

Such, in general, was the framework of the preaching of the last generation. We do not describe it in order to caricature it. That were a shameless work. It was honestly believed; it was urged often with great skill and power; the weak places were bridged by single texts of Scripture; and, more than all, it served a purpose and did its work, if not in the best way, still in a way better than none. It was a system strong in a certain rude logic, and it played always about a few great truths, but mistook their shadows for their substance. It inverted the character of God. It mistook the work of Christ. It was blind to the nature and the end of man. It was never preached without vehement protest from the clearest minds; and it broke almost more hearts than it healed. The piety it induced was sad, somber, full of doubt and question; and that is the main reason why religion was so much talked about; it was not so much an indication of spiritual mindedness as an inevitable necessity for keeping down question. It is often said that this preaching was the strong meat that nourished the strong faith of the past generation. We doubt it. It was the Gospel mingled with it, but which it was not, that fed their souls. A bird may eat gravel along with seed, but it is the seed, not the grit, that strengthens its wings as it flies toward heaven.

How is the Gospel preached to-day? By some somewhat after the old fashion, but with great abatement and not barely. The average preacher tells his hearers that they are sinners because they break God's commandments and the laws of their own conscience and nature. He tells them what these sins are, shows them how sin works, that by its nature it tends to remediless ruin; that it is already separation from God who is the only good. He tells them that God is a Father and is essential and eternal Love; that he sent his Son into the world to reveal himself—his love and pity; that Christ becomes a way of life to men and calls them to walk after him in that way which is a way of obedience, of death to all sin and struggle after all goodness; that Christ died to declare the love of God and to show the reality of his laws, and to bring life and immortality into full light. He tells men that the only way to be saved from their sins and be rid of them is to repent of them and believe on Christ; take him as a Saviour whom they are to follow and obey and trust even to the degree of becoming one with him. If they will do that, they are saved; if not, they are lost; they become the victims of sin and fail of oneness with God, who is the only good and blessedness. He tells them that God's Spirit is in the world working for and with them to regenerate and deliver them from their lower selves, and to inspire them to become their true spiritual selves.

Such is the Gospel that is preached to-day, and more and more as the days go on. Which is the better—nay, which is the truer? Which has more Bible, more common sense, more of what we know of God and of human nature and of the logic of the human spirit? Which do we crave as our conscious need? Which do we respond to? Which most helps us to live aright? There can be but one answer. We love to glorify the past, and especially this feature of it. It is a gracious element of our nature that prompts it. But it were well to be careful how we compare a system that drove strong men to despair and turned the lives of gentle women into a ceaseless, brooding sorrow, with the Gospel of love and hope and gentleness that is now preached.

"Say not thou, what is the cause that the former days were better than these? for thou dost not inquire wisely concerning this"—simply because it is not so.

NORTH ADAMS, MASS.

AUNT JERUSHA ON THE LIBERAL DOCTRINES.

BY THE REV. PLINY STEELE BOYD.

"IT's a very readable, liberal and right sensible magazine, 'pears to me," said Aunt Jerusha. "I call it good an' useful readin' and hope it'll prosper." This was her response to Mr. Taylor, who, after they had adjourned from the dinner table to the library, picked up the new *Andover Review*, and asked her how she enjoyed it.

"Liberal? Liberal, did you say, Mother?" interposed Katie. "You know some folks think that's a dreadful word, and especially if applied to doctrine. Our Brother Oldstyle just abhors anything *liberal*."

"Yet your mother may think it a good word," replied Mr. Taylor.

"I dunno why 'taint," she responded. "Though when it comes to liberal doctrines, a good deal depends, accordin' to my way o' thinkin', on what ye call liberal. I've seen cloth afore now they called all-wool; but a good deal o' the wool grew down in Alibammy; an' I've heard o' cotton wool; an' that's not fur from the same. Now I don't b'lieve in cotton-wool doctrines as long's I can git all-wool that is wove, an sheep's wool at that."

"But what's your idea of liberal, Auntie, when applied to doctrine?" asked Mr. Taylor.

"Waal, I look at my Unabridged here, and find the definition to be, 'of a free heart, 'generous, large,' 'not selfish, narrow or contracted,' an' that suits me pretty well. I don't want anybody to spile the dictionary for me by their own definitions. With Mr. Webster's definition, I should think that liberal doctrine was Christian doctrine, or Bible doctrine; that's pretty generous and large, an' 'taint selfish, narrow or contracted. The Bible doctrines, 'pears to me, are 'bout liberal enough for anybody."

"Yes; but Brother Oldstyle says there is nothing liberal about the Bible—not a doctrine that can be called such. 'The Bible doctrines,' he says, 'are all orthodox.'"

"Mebbe he don't believe in Webster," said Aunt Jerusha. "Webster probably knew as well as anybody what liberal means. An' I don't propose to allow any Brother Oldstyle or Newstyle to monopolize a good word like that, an' tack it on to doctrines 't won't stand fire. Now, there's Mr. Smoothemdown, an' Doctor o' Divinity at that, though he might's well be Dr. Roughemup, from the city o' Boston. He preached in the Town Hall one Sunday afternoon; an' they said he b'longed to the libr'als; for he preached lib'ral doctrines. But what did it all amount to, anyway? Two-thirds was a-beratin' the orthodox, an' t'other third a-glorifyin' themselves for their liberality. That's what I should call

cotton-wool liberalism. If a man wants all men to be saved he'd better be a-preachin' the Gospel to 'em than tellin' 'em there ain't nothin' to be 'fraid of. If he'll only go to work and save 'em all, nobody'll object. But boastin' o' lib'ralism while belaborin' one's fellow-Christians ain't a mite better'n boastin' o' one's soundness while hatin' the het'rydox."

"Why, Mother, you don't like the heterodox any too well yourself. I've heard you say so, over and over," said Katie.

"Mebbe so. It's very likely. I s'pose there aint none of us any too charitable. But then I don't allow myself to take on airs, nor boast of any great charity while a-hatin' of 'em. An' I trust I'm gittin' more liberal in a Christian sense; that is, accordin' to Webster. When the 'postle John, in his old age, used to stand up and say, 'Little children, love one another,' he didn't spile it all by sayin': 'You that have all the truth on your side, may love any one that has all the truth in his creed.' But as little children, with only a part of the truth, and with all their defects in faith and life, they were to *love one another*. An' love thinketh no evil, is not puffed up; it keeps company with humility and with faith and hope."

"You must look out, Auntie, or they'll accuse you of trying to break down the walls and fences. Then what's to keep the orthodox and the liberals from getting all mixed up?" inquired the Judge, who had been listening with keen interest.

"How are you going to keep your all-wool doctrines from turning into satinet?" added the Parson, who had been glancing through the new review.

"Waal, Parson, I think you've been a showin' us how these six or eight years past. By takin' your orthodox patterns from the Bible, such as are neither selfish or narrow, you make 'em, accordin' to Webster, orthodox *and* liberal. You've showed us how to be *both*. P'r'aps I haven't always been successful, but I've been tryin' to make my orthodoxy of the liberal kind, and my liberalism as orthodox as the Bible will allow. If I can do that what need'll there be for any walls to keep 'em separate? Tell me that, Judge."

"Oh! your liberalism is all-wool; but without walls, how are you going to keep your satinet Philistines out of the true Church?"

"Do you put that for a conumdrum? We don't seem to have had much trouble in keeping you out; though I've thought a good many times it would have been better all around to have taken you in. As for the Philistines, if we succeed in showin' 'em how to be Christians after the Bible pattern, which is orthodox and liberal, and still all-wool, p'raps we won't find it necessary to keep 'em out. We are to show 'em Christ in his Church, an' he'll win 'em to the right pattern. It'll be easier to win 'em to a good, generous pattern than to a narrow one, misnamed orthodox."

"Perhaps it would be an aid to clear thought if the Judge would tell us whom he means by the term Philistine," interposed Katie. "It is possible that he would not put himself into that class, if there is one."

"Well, I don't know that there has been any misunderstanding concerning it," said the Judge. "I would rather withdraw the word than try to fix it upon any class of Christians. Really, I don't approve of calling names. I shall never forget that your mother once told us that 'calling names isn't any kind of logic.' If I were to let it stand for a class of independent thinkers, I should most certainly include myself in it."

"We'll give the Judge permission to withdraw the hard name, and substitute the term brethren. He was speaking of brethren whose orthodoxy is of a somewhat different type from ours, men of faith, of principle and purpose, but apt to express themselves in a somewhat different theological dialect from ours," suggested the Parson; and he continued, "I've observed this difference among orthodox theologians, that the dialect of orthodoxy is slightly different in different localities, and with different men in the same locality. For example, there is just a shade of difference between Princeton and New Haven, and between New Haven and Hartford, and between Hartford and Andover, and between Andover and Boston, and indeed between Boston and New York. The brethren in Boston do not quite all use the same theological dialect. In New York and Brooklyn some slight divergences are tolerated. Some of the brethren in Boston have at times shown a little solicitude concerning the dialect of the brethren at Andover; and some in Hartford have at times been somewhat concerned about the dialect in New Haven; but, on the whole, they all succeed remarkably well in maintaining their own orthodoxy, and a good portion are measurably successful in maintaining a somewhat Christian liberality. The brethren in Boston speak very respectfully of the brethren in Princeton; and the brethren in New Haven and New York rejoice over the soundness of the brethren in Andover; and the brethren in Andover cherish the most profound good-will toward the brethren in the cities whose dialect differs slightly from their own. And it is very delightful to note how these brethren, all speaking the same theological tongue, in somewhat varied dialects, still love one another."

"Waal, why shouldn't they?" asked Aunt Jerusha. "Didn't God make of *one blood* all nations of men that dwell in all these different cities? I can't see why theologians shouldn't love their blood relations as well as other folks. You don't find brothers in civilized communities kicking each other out of their own homes because of any little differences in their way of thinking. When Christians get to understandin' the meaning of the word *brethren*, they'll all be liberal enough, I guess. An' when they have liberal hearts, an' they all believe with their hearts unto righteousness, how can ye hender their believin' liberal doctrines?"

"When liberal doctrines become identical with Christian doctrines we shall have no further trouble with them, I guess, either in Boston or New York," said the Parson.

And the Judge was orthodox enough to say "Amen."

AMESBURY, MASS

OUR BOSTON LETTER.

BY JOHN WINTHROP.

THE last meeting for the season of the Boston Evangelical Alliance was held in the pleasant hall of the new Y. M. C. A. building, on the Back Bay. The Rev. O. P. Gifford, of the Warren Avenue Baptist church, presided, and introduced the speaker of the day—Mr. Anthony Comstock, the courageous worker of your city. His address was a vigorous and manly one, bristling full of points and striking facts, on the "Effects of Pernicious Literature in the School and in the Home."

Familiar as the reading public seems to be with the frightful increase of crime among our youth, and shocking as are some of the details which have been published and scattered broadcast over the land, the real source of much of this mischief and the prolific feeders of crime were not so well known nor their danger half realized. They are to be discovered in the debasing and defiling publications that had been allowed a free rein and unrestricted course in our country. Apparently reputable men were the publishers of some of the most astonishing and corrupting literature, and yet claim to be in a legitimate business. To cite an illustration in point, and at the same time to show Mr. Comstock's rare good sense in dealing with such matters, a certain incident was narrated. The publisher of a miserable paper for boys confronted this modern Saint Anthony with the statement: "I understand you regard my publication as improper and immoral. Why, sir, I consider it high-toned and entirely respectable."

"And yet," remarked Mr. Comstock, "that same paper had in the table of contents of a single issue such an array of dainties as the murder of a man of wealth by a band of boyish desperadoes, the enticing of a fair-haired girl of princely beauty by a smart boy, the intrigues of certain young lovers, the detailed description of an adulteress and her adventures, and many more such delicacies for immoral palates, *ad nauseam*, all in a single issue of a boy's paper whose publisher maintained it was high-toned and respectable." One of the inquisitive clergymen of the alliance requested the speaker to name the publication, which the expert champion of the abolition of obscene literature and kindred crimes, wisely and respectfully refused to do, explaining the fact that such a procedure would defeat his very purpose, and give it an advertisement and publicity that would do more harm than good.

Then followed the modest recital of a personal experience as thrilling in interest as it was heroic, describing the origin of the speaker's interest in this entirely neglected field, and how unexpectedly he came to enter its hardships and dangers, and the appalling amount of crime, secret and concealed, there was going on, which presented itself to his astonished eyes, twelve years ago, when a merchant's clerk in the great American metropolis. There was a vigor and stamp of genuine heroism about the man, coupled with an unaffected modesty, that gave a charm to the occasion, so that even the scar on the face, bearing the marks of his perilous work, was eloquent and silently contributed to the deep impression made.

It adds not a little to the practical bearing of such a man's life upon the youth of the land to know that this earnest man has a brother who resembles him in physique and features, who is an instructor at Phillips Academy, Andover, the Rugby of our New England.

It came with a special sense of timeliness, too, that the facts were explicitly set forth that the corrupt wing of the Liberal League of America, headed by Col. Robt. G. Ingersoll, who had been blaspheming only the night before in the largest theater of Boston to a crowded house, at fifty cents a head, was the only class that had favored the evils spoken against, and, though denied in some quarters, was proved to have petitioned Congress for the repeal of the laws which forbid the transmission of obscene literature. A leader in the shameful attempt at repealing so salutary a law might be fittingly considered the apostle of nastiness.

At the examination of the Rev. S. Tead, from near Portland, Me., by the installing council at Prospect Hill Church, Somerville, Mass., a very thorough and carefully elaborated paper was read by the said candidate for the pulpit, which pleased the brethren and the worthy moderator, the Rev. Mr. Boynton, of the Jamaica Plain Church, Boston, so that when the question was put to the Council as to its wish in the matter of examining the candidate, the Rev. Dr. Merriman moved that the moderator proceed to examine by the usual question and answer method. The presiding officer, with characteristic good sense, said that he was entirely satisfied with the candidate's thorough paper, and did not wish to put any questions, with which sentiment many were agreed. But an Eastern Massachusetts Council could not do what their brethren did in the Council at Fair Haven on the occasion of the settlement of the Rev. Erastus Blakeslee. Such an old-time procedure could not be superseded, nor the pleasure of cross-questioning the candidate foregone. Consequently, with various methods and motives, certain of the brethren ventilated their theologic profundity. Mr. Tead was pronounced entirely sound, and the installation services were entered into with great unction and eloquence. Especially remarkable was the sermon by the genial and modern *Albertus Magnus*, the Rev. Dr. Albert H. Plumb, of the Walnut Avenue church, Roxbury, who proceeded to erect a wonderful man of straw—a quasi Rationalistic Socinian and a Universalistic Deist, such as he feared was the tendency of some of the New Theologian preachers of the day, and then proceeded to demolish him with a broadside. Very felicitously did Dr. Alex. McKenzie refer to the picture painted for us in the sermon, and express his gratitude that there were none such among the ministers with which we were at all acquainted. The sermon has been printed in full in the *Golden Rule*, of Boston, and yet with explicit declination of indorsement by its editor.

It is a matter of deep regret that the bitterness of feeling has not fully subsided in Congregational circles, and that, on every pretext, and at the slightest provocation, the ministers' meetings are obliged to hear the hasty utterances and ill-considered speeches of the ultra-conservatives. But the end is not yet.

BOSTON, MAY, 1884.

THE LICENSURE OF WOMEN.

DISCUSSION IN THE METHODIST GENERAL CONFERENCE, IN PHILADELPHIA, MAY 10TH AND 11TH, ON A REPORT AGAINST THE LICENSURE OF WOMEN.

DR. J. M. BUCKLEY, as chairman of the Committee making the report against licensing women, said: I shall not take any time to discuss this, save to remark that the Committee, by a vote of about five-sixths of its members, passed this resolution. There were memorials before us from some Conferences desiring the removal of all distinctions from the Discipline; but, as a Committee, we thought the ladies of the Home Missionary Society and of the Foreign Missionary Society were given large scope of Christian work, and we believed that the great majority of refined women do not desire to be licensed; and if such women as the late Mrs. Phœbe Palmer could get along so well without any license, we thought it would be best, all the circumstances considered, to let the Discipline remain as it is in this respect.

H. W. Key, of Tennessee, said that, looking through the Gospels, he could see nothing prohibiting women to exhort and preach where they had gifts and graces for the work, and he believed they were as much called upon to preach as men; and if they were called to preach, though women, they ought to be allowed to go out into the Lord's vineyard, and do his work. He did not think it was the best thing for this General Conference to put a bar in the way of their work. If a quarterly conference, or district conference, should think a woman was called to preach it should be allowed. He was in favor of giving every person in the Church an equal chance in the matter, without respect to whether they were men or women. Where are those women who have brought forward this great temperance cause? Does not their success in that cause indicate their ability to work for the Master? And is there not work enough to be done? He could but regret, after the petitions and memorials which had come up from the Conferences on this subject, that there seems to be a disposition to treat the women with such disrespect.

W. F. Warren: I had no thought of making remarks on this question, and, indeed, had no idea that it would come before us this morning, and I am not prepared to speak upon it. And, yet, coming from a Conference which unanimously certified, or at least by a very large majority, that all restrictions should be removed from the Discipline, I believe that I should not do my duty as a representative of that Conference to let this action be taken in the form in which it was about to be accepted. I have convictions as to the extent of this demand of the women—that is, as to how far it would probably be used. I believe if all restrictions were removed, the applications for license would be extremely small. I believe in the law of liberty; and for this reason I ask that this report be not adopted. I believe, in the great body of Christians, there ought to be a spirit which is healthful and free; and such a spirit would keep off our human restrictions. It seems to me that, in the existing state of our Discipline, we are laying an unnecessary burden on some tender and godly consciences. There are women—earnest, devout, Christian women—who feel called of God to preach the Gospel. No man who has been acquainted with these women can possibly doubt it. I never saw in any man such evidence of intense convictions as I have seen in one or two women. Now, according to our Discipline, such women are compelled to hold their peace, and are not permitted to preach nor to act as exhorters in the Church; and I am asked by these women what they are to do. Do you wish them to avail themselves of these solemn functions, conveyed through a license, and so be responsive to the call of their consciences; or do you wish to exclude them from service in the Methodist Church because they cannot work within the pale of the Church? There are women here to-day who ask you that question. They must go from the pale of the Methodist Episcopal Church unless you grant them this permission. Can we afford, in this day—can we afford to let them go, especially as we note the indications of Divine Providence? for if there are any characteristics of marked feature, indicating the unfolding of Christ's kingdom, one of them is that he is calling into his service the power of woman as he has not done in the past. And it is true that women are raised up to such earnestness and perfect consecration to God that they cannot hold their peace. They are the fruit of your labor, and their spirit is the fruit of your consecration; and now will you say we have no place for them? Sir, I could not sit here and hold my peace; and though I never have made an address in such a body before, I now do it only because of the depths of the conviction I have upon this subject; and I appeal to you that these women

shall not lack the high and important privilege which they seek; and, in my pleading for them, I beg you to take no such action as is indicated by the report of the Committee.

J. Evans: The report states that it is inexpedient to license women; but why is it inexpedient? If a woman is called of God to preach the Gospel, why drive her out of our communion in order that she may respond to the divine call? It is in the name of all who are called of God to preach the Gospel that we take such action, and we hope that we would not vote for the recommendation of the report.

J. E. C. Sawyer: I was one of the small minority who voted against that report in the Committee, and I should be very glad to be in the minority in this larger body if the majority adopts that report. I would rather be right than to be with the crowd. When God has evidently called a woman to this work I cannot see why the Church should refuse its sanction. I desire to say that my personal prejudices do not run in the line of this resolution; that is, I do not believe in what are called "strong-minded women." I believe that a woman's true sphere is in the kingdom of home; but I also believe when a woman is called to an arduous work which must try some of the tenderest sympathies of her nature, and when, under this call, she goes forth to follow the Divine Head she ought to have the sympathy and sanction of the Church. I can find in the New Testament no argument whatever for doubting the call of women to the preaching of the Gospel; and the whole history of Methodism is an illustration of the call of women to the ministry. And, moreover, whether we sanction the ministry of women or not as ministers and exhorters, our congregations will, and the most cultivated of them will give to the ministry of women their full sanction. Women will still preach the Gospel, sinners will be converted, and the churches will be built up.

Now I know one of these sisters, whose petition and memorial was before this Committee, who represents that she has no doubt of the genuineness of her call to this ministry. She has been an exemplary pastor for three years, laboring in different places, and by her own preference not remaining continuously in one charge. She is modest and educated, and is a graduate from the Boston School of Theology under the superintendence of our Church. She has assisted brethren in times of revival, and multitudes of souls have been brought into the kingdom. She is as quiet and modest as my own wife; and that is the highest praise I can give to any lady. I hope this large majority of the Committee will be voted down in this larger body.

A. Wheeler: I am one of the majority which voted for the report that you have heard presented. I there voted for it upon conviction, and for the same reasons I shall vote here for the adoption of the report. I see no ground for the admission of women to the ministry, and there appear too many grounds why they should not go into it. One of these is that the Church has never yet admitted them to the ministry, and that reason I think should have very great force; for I can hardly suppose that, from the days of the apostles until now, the great error has been committed of keeping women out of the Christian ministry. I can hardly suppose that Jesus Christ made the mistake of not calling them to the ministry or into the apostolate when he established the college of the apostles.

I will not allow myself to suppose that, after 1,800 years of consideration and experience, and after 1,800 years of Christian progress, we have committed the great fault of retiring from public observation and preaching a large class of persons upon whom ought to have been conferred this great Christian franchise. That is one reason why I opposed it. Another is, that I see no demand for it. Surely there is no such depletion in the ministry as to warrant it. Surely there are not so few applying as to demand it, and our pulpits will suffer no harm if the prayer of this petitioner is not granted. And I am not quite sure but the demand to hear these women is constantly on the decline. There is not to-day where I live or have lived the same anxiety to hear them as there was four years ago, when the petitions on this question came before the Conference at Cincinnati. But it is pleaded that we should not contradict the call of God. I ask, Who shall determine whether they are called of God? Do we not all wait and pray, and have we not all had the suggestion first made to us that we should enter the ministry before we ourselves asked to be sent? Were you not called in this way, Mr. President? Is there a man on this floor but has been drawn out in this old Methodistic plan? You never mentioned it, perhaps, to a man until the Church first brought to your notice the great commission. The doctrine of the Methodist Church is that the call of the individual is to be responsive to the call of the Church; and until the Church shall make the summons you do not especially value such a call. You were not allowed to go into the ministry on such grounds as that.

There has been no allusion as yet made to the Scriptures on this subject; and I say here that the Scriptures forbid it. St. Paul is not yet out of date with me. I have not given up St. Paul for the religious or irreligious teachings or speculations of the day. I adhere to him, and I believe that he forbade it, and for the reason that is just as patent to-day as then, and will be just as patent a thousand years hence as now. He gave this as a reason: that she was "first in the transgression." I don't know just exactly what was meant by that. I am willing to have you smile or laugh; but Paul made that declaration, and there I stand; and for us to say that it was because of some peculiarities of the Church in Corinth or Greece, is to say something we have no right to say; and for these reasons I submit the question, so far as I am concerned.

J. W. Hamilton: Mr. President, I have no desire to speak at all at this time upon any question. It would be much to my preference, simply because of my physical condition, not to say anything; but, sir, I do not desire to vote, now that this question comes before this General Conference, until I have put myself on record; and for that reason, sir, if I do not make much of a speech, I shall feel much as the good old woman did who ran with a broom into one of the battles of the Revolution, and declared that a broom is as good, to show which side you are on, as a gun.

Now I want to say two or three things as punctuations put into Brother Wheeler's speech. In the first place, he deliberately, in the intelligent thought of this congregation, tells us that this thing ought not to be because it has not been. What an argument is that! On that basis we should have no electric light, no telegraph, no sugar nor salt. I cannot consider that argument worth the answering; and I do not think he would urge it again as having great weight. Secondly, he says there is no great anxiety compared with what there used to be. I wonder if there is any great encouragement for anxiety when you have the decision of a great General Conference of all the bishops of the Methodist Episcopal Church, the Church that girdles the globe, and 10,000 ministers to see that the decision is enforced. You remember what the General Conference did four years ago. It is not surprising to me that there is no great anxiety on the matter. Third, he has a scriptural reason. Now his Scripture reason proves too much. For the same argument would forbid Christian women speaking in public at all. He would not allow them to speak in our prayer-meetings. And, as to Paul's statement, he intended to use it as an argument that women should not be licensed because they were first in the transgression. I will make short work of that by saying, if that be Paul, I am against Paul. [Cries of "No," "no."] Yes sir; I want to say if Paul be arrayed against not only my intelligence, but the great common-sense of the common intelligence, I must be arrayed against Paul. But I do not believe this of Paul. He was a sensible man; he could not have said, and he did not say that, because woman was "first in the transgression, therefore she should keep silence in the Church." The day has passed for this community and Church and people, that live in a Republic where every man is free, to be compelled to accept certain unintelligible things because earnest and hasty ministers say they are in the Bible; compel people to accept irrational things because it is said to be the *ipse dixit* of the Deity. [Hisses.] Gentlemen hiss me, sir. That is unreasonable. To say that the Deity makes things right by the mere saying of them is the grossest Calvinism. He says them because *they are right*, intelligible and reasonably right, not to make them right. If that were so he could, by the mere saying, make wrong right; but he does not. He is not irrational and unjust.

Now I simply want to say this, sir—that we appeal to the decisions of common-sense. I do not array my own judgment in the matter, but I appeal to the great, broad common-sense of a widespread intelligence, to say that we accept the Word of the Lord, because he said it, and that he said it because it was right to say; I appeal to you, sir, to the intelligence of this house, to say whether we have been listening to Scripture at all. And I do not mean to reflect—I say it reverently—upon the Holy Scriptures; but men's interpretations of them—Reason and Common-sense—would make such Scripture incredible. It is no reason to say now that women should do anything or be forbidden to do anything because she was first in the transgression. Too bad! Worse than bad!

Think of good old Mother Eve standing forth here in her sin as an argument against authorizing intelligent Christian women to speak in the churches. Because she did something then, therefore, all women ought to be forbidden to preach now! Where is your logic in the matter?

Again, this good brother, who has spoken so sacredly by the canon of Holy Writ, as if he were an oracle, has made the inquiry: Who is to judge of the call to preach? Well, sir, there are two judges in the matter. Are you to say, when a person deliberately stands before you and tells you that she has a call from God to preach, that you are to determine to the contrary? I am willing to consult the Church, and make it a matter of grace, gifts, and usefulness, as in the case of good men; and there are Churches that have decided upon this question, that women may preach, and they have been useful. I am willing, also, to admit, with Dr. Warren, that it is more a matter of exception than the rule that women are called, and that it may be even a matter of novelty in the Methodist Episcopal Church; but, sir, until it can be shown that there is something in the matter of right, natural, scriptural and expedient, against this thing—all three of them—I am not ready to make a law in the matter; but I am willing to leave it as a question that shall be decided by the nature of the case—each individual case. If there are reasons of sex why a woman should not do particular work, why should you make a particular law in the matter? Let that weakness take care of itself. Let it be a question of propriety, fitness or unfitness of the particular woman for the particular work.

Now, who will raise the question as to the matter of qualification? If all these brethren could preach as well as some women I know, there would be less trouble about this question. This whole matter is one of prejudice, just as it has always been to refuse women a place in new fields. I happen to know that in New England, during my own day, many men went on a strike because women had gone into printing houses. I saw whole torchlight processions, with banners, against the business, even in Boston. And the papers were full of nonsense about women becoming saleswomen in our stores. The day has passed for putting our opposition in the form of a law against all womankind, saying thus and thus, what she shall and shall not do, because of her nature, her sex.

I happen to come from a state where there are 60,000 more women than men. They cannot all be married, unless the day of the prophecy is there to be fulfilled, that seven women shall take hold of one man. They must have something to do. Now, sir, to make a law that they shall not be printers or preachers; to make a law that they shall not enter any particular profession is unjust. That has been the law of prejudice and practice hitherto; but let it stand, I beg you, in the name of a reasonable intelligence, as an open question. This is all I ask. I am for liberty. "Give me liberty or give me death" in the Church as well as in the State; and if these cases, individually, cannot take care of themselves, I see no reason why this great Church should arraign itself against the call of individual women, and stand on the side of a so-to-be-forgotten prejudice. Let it be argument and not prejudice; let it be liberty and not restriction that shall control us.

William Taylor, of South India Conference: Mr. President, I stand here to speak for my friend Paul, who is not here. [Laughter.] I stand here to represent St. Paul. Reference has been made to St. Paul; now we just want to know what is taught in the Book; that is all. I am a Methodist because I believe it is according to the Book. Now we want from the Book to show in a few words the sphere of the talent of women in the Church, and its limitations. That they have a sphere, and a public sphere, cannot be denied. There is Miriam, a prophetess, the peer of Moses and Aaron; and Deborah led the hosts when General Barak was afraid to go out without a woman at his head. She swept the field. And through the ages they have stood out in the Church as prophetesses; and we have an illustrative fact that the same is true in the Gospel, in that Philip, the Evangelist, had four daughters that were not only prophetesses, but did prophesy. If one Evangelist had four daughters that did prophesy, there were about a hundred that had one or two. [Laughter.] It was the common thing. Did not Paul give instruction with regard to women praying and prophesying. The popular custom in that country then was, and is to-day, that women who claim anything in the way of respectability and nobility to their husbands, never appear in public unveiled. Now the clear presumption is, from the argument of St. Paul, that some of these eloquent women in Corinth finding the veil, composed largely of their own hair, an obstruction to the free course of the glorious Gospel they were preaching, threw the veil aside. Hence, Paul's argument in favor of remaining covered, founded on the reason that when they prayed and prophesied they should remain covered. Why argue about the mode of doing it if the thing was unlawful? This was a merely local thing that did not belong to America. It never did. This veiling custom was purely Asiatic. It was only for a limited time. But as it exposed the ladies at that time to suspicion and reproach, Paul advised them to pray and prophesy covered. In the end, however, he gave up the argument by saying: "The Church has no such custom as to require women to pray and prophesy covered." His teaching to those women who were thus helping him was, pray and prophesy, my sisters, covered if you please; but pray and prophesy. [Laughter.] Two limitations and only two are found in the Book to the public ministrations of women. Paul preferred a serious bill of charges against the Church in Corinth; some for dreadful immorality, and one against confusion and disorder in their public worship, so that "a stranger coming in among you would say you are mad." Now, on whom did Paul lay the legislative and administrative responsibility of correcting those abuses? Not upon the women, but upon the men, and vests his authority for so doing on God's original law, found in the third chapter of Genesis.

God made man and woman to go together in the same boat; and there cannot be two captains with the same authority on the same ship. (Laughter.] He might have given the supreme authority to woman instead of man; but he didn't. [Laughter.] He gave it to man and not to woman, and for that reason he lays this twofold responsibility upon the man, precluding women from the legislative body of the Church, and relieving them of the burden of administering law and discipline in the Church. The Church in which she was not permitted to speak was not the General Assembly of the believers; for the women were present there. The women might inquire of their husbands what was said and done in the legislative department of the Church; but in the General Assembly of believers they knew what was done, and helped to do it.

The second restrictive rule of St. Paul, bearing on this subject, is found in his orders to Timothy for the ordination of bishops in Ephesus. He describes a number of persons who are not eligible. He was not to ordain a novice, for good reasons assigned. He must not lay hands suddenly on any man. A man must be tested, tried and found true, as ordination would not give him brains nor education nor a call from Heaven. He must be found to have these qualifications before, and the ordination was simply a certification to the Church and the world that the man they admired has these qualifications, and we set him apart and stand responsible for his good behavior. In that letter he does not allow women to teach or to usurp authority. What does he mean? Simply that the women, though filled with the spirit of prophecy, were not allowed the teaching and administrative authority of bishops and deacons, because that involves a question of administration which God had laid upon men, not upon women.

So this report ought to be divided. A woman has a right to pray and prophesy publicly, and prophesying gives her the widest range of simple preaching possible to anybody. There is nothing higher than that. That we might not be surprised at this prophetic liberty God gazetted this thing twenty-six hundred years ago by the prophet Joel. "It shall come to pass in the last days," saith God, "that I will pour out my pirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams; your young men shall see visions." Not only the sons and daughters in the parlor, but the servants and maid-servants. The female servants in the kitchen are eligible to receive the gift of prophecy and the right to use it.

Apart from man's inherent right to rule God did not wish to put his holy women in the position of these men in General Conference. There are plenty of men fit for this kind of work who are not fit for much else [Long continued laughter], while the fact is that woman, with her warm sympathies, with her heroic zeal, with her undaunted courage—the last at the Cross, the first at the sepulcher—the woman, with her patience and love and sympathy, was needed all the time at the front. He did not want to have her spend her precious time coming to General Conference, bearing its burdens of legislation and of keeping order in the churches. He has put all that upon the man.

I do not believe in the ordination of women to this twofold responsibility, which belongs to the bishops and deacons and their administration. These are the limitations; no limitations beyond these in the Book; and I stand by the Book. I move that this report be divided, and that we give the largest liberty to women in Church to pray and prophesy publicly, and give a license to such as manifestly possess the gifts and grace requisite.

J. G. Evans, Central Illinois Conference: I am opposed to the adoption of this report. If we had simply an additional recommendation that no action is now necessary, simply because there is no prohibition in the Discipline of the Methodist Episcopal Church against licensing women to exhort and preach, I would say, yes. And I make this statement with the full knowledge of decisions that have been given. But decisions are not Discipline; nor has the General Conference put anything in the Discipline making it unlawful to license them. It is simply a matter of interpretation. The Discipline authorizes a quarterly conference to license proper persons to preach, and I hold that every quarterly conference, under the law of Discipline, is entitled to be the judge of whether the person is a proper person or not, without any reference to sex, as there is no reference to sex in the Discipline. I know that it was said that women were not in at the organization of the Church; and because women were not licensed to preach and recognized as ministers at that time, therefore, to put them in afterward, must require special legislation. But when the Methodist Church was organized we had nobody in the Episcopacy but bachelors

and Coke was not married until afterward; and we might as well say that, by this, we have a precedent for the celibacy of our Episcopacy; and no one ever thought of making such construction of the law. When Christ instituted the Lord's Supper no woman was present; nor do we ever read of a woman partaking of that sacrament in the New Testament; so that we might as well say that women were not permitted to partake of that sacrament, and there never was any special legislation in the New Testament to put her there; therefore she should not be permitted there. And, again, it is said that we have the masculine pronouns he, his and him in the admitting of persons into the Church; and if we make this interpretation masculine, woman cannot be admitted into the Church at all. But by reference to the words of the Discipline on that subject you will find the use of this pronoun. It covers both sexes. And again, if she is in, there would be no law to get her out; for we have the same use of the masculine pronoun with respect to expelling members from the Church. And we shall have no law to ask her support or secure her support for the Church; for the law provides only for the support of the Church by those denominated by masculine pronouns; and it is well known that it is a law in our language that, having no pronoun in the third person singular of the common gender, the masculine gender is preferred, and that the question of sex must not be determined by the gender of the pronoun, but by the gender of the antecedent; and the antecedent in this case is simply "proper persons"; and I hold, therefore, that there is, under no just law of interpretation, and under no law except that based on prejudice, any law for the exclusion of women from this office.

I do not hesitate to say here that the most efficient, the most popular, and the most useful preacher upon the bounds of the district over which I have the honor to preside is a woman, and that where she has been reared, she will draw a larger congregation than any man on the district, the presiding elder not excepted.

I believe the Discipline, as it is properly interpreted, will give this right, but in view of the decisions that have been made, the interpretation ought to be made by this General Conference. We ought to say where we stand. I do not believe in cowardice on any question. And if we mean to say that women shall not be entitled to exhort and preach, say so plainly, and put it in the Discipline; and if we are willing to accept their agency, let us change the Discipline or give it an interpretation so that there shall be no misunderstanding. But it is said these godly, intelligent women can work without license. Sister Palmer, for instance, has been referred to. But it is true that of every one of these women who are exhorting and preaching we hear it said that they are doing it in violation of the Discipline. They may not call it preaching, and yet they do preach; and by opening this right to them and sanctioning them, we open the floodgates to women whom we do not want to sanction, and for whom we do not want to be responsible. I say enforce the Discipline which prohibits women preaching, or let us have the authority, and let us require that those who are not licensed shall abide by the law of the Church. I am decidedly in favor of either maintaining this report, so as to say that there is no prohibition in the Discipline, or else vote the report down, and let one be prepared, giving the more advanced sentiment of the Church upon this question. Two-thirds of our membership to-day are women. As a class they are as devoted and as an intelligent as the men who are members of our Church; and if we simply throw around them the safeguards that the Discipline allows us to do, and reject the application of any who are not "proper persons," I cannot see why the Church may not be largely advanced in its power to take this world for Christ, by admitting women to this work in the Church, to exhort and preach, and thus do what they conscientiously believe God has called them to do in bringing on the conquest of this world.

J. W. Hamilton: I rise to a question of privilege. I do not care to leave the impression upon the minds of this audience that I reject the words of the Deity; but I should have said that I rejected certain words of Scripture, or rather certain interpretations of certain words of Scripture, and if the exegesis or understanding of the words of Deity were against my own intelligence and the great common intelligence, why, of course, I was opposed to Paul. I did not mean to array myself against Scripture or the Word of God, but against certain interpretations; and if these representations were against common sense, I was against them.

D. Curry said: Will it be competent to give way for a brother to offer a substitute, and I hold the floor? Objection was made, and Dr. Curry proceeded:

Mr. Chairman, I find myself in an awkward position to myself. I got the floor yesterday for a purpose that I cannot now accomplish. I very much wish now that I could be assured that this house wished to vote, and not to spend any more precious time on this question; but I suppose the temper of the house is to go on with the discussion; and I assume that I should go on, and I will sustain the report of the Committee. I believe the report to be judicious. I believe it because it leaves the Church just where it has been always, which position I believe to be correct. If there is anything in which Methodism has been successful, it is in utilizing all kinds of talent; and I hope that it will continue to do that same thing, never shaping its policy to special lines, and to particular modes, and to cast-iron rules, following out its general policy and its genius of bringing all forms of working energy under its direction. In a license there is always a limitation of power that is understood. We do not license our farmers to plant potatoes; they do not need it. We do license men who keep grog-shops. I wish we did not. But wherever this has left them any legal conclusion whatever, it is law. Now, it is clear that if prophesying is the scriptural idea of preaching, then every Christian, by his Christian profession, ought to speak for Christ, whether man or woman; and if we leave them free, without any interference, without any license, we then can utilize that power to the largest extent available. What is the design of an exhorter's license and of a local preacher's license? I take this position. I cannot stop to argue it. I have not the time.

I take this position, there is no restriction upon any man or woman in the Methodist Church to talk for Christ and his salvation; but the difference between licensed and unlicensed is this: one is under certain restrictions, and the other is unrestricted. I am in favor of no restrictions. If there is a license a man must work within certain lines; and it is coming to be a fact more and more that there is no place for public exercises of this character except in our local pulpits and organized churches. Even the local preachers have almost ceased to be aggressive as evangelists, and there is no place outside of our organized churches that any regular work is done. Whether this is best or not I will not now say. Our evangelists are working in the Methodist churches that have regular pastors. Evangelists are not designed to go where there is a regular pastor, and to take his place and occupy his pulpit. I claim that no man has any right or needs any license to preach in my pulpit. The pulpit is mine ecclesiastically. If they are invited into my pulpit, and they preach heresy, I am responsible before my congregation for their being there. I claim that I may take any number of my church and set them to work; but unless you mean to send these persons outside of the Church, there is no call for a license at all. I have never known any man or woman that sought work outside of our churches and pulpits. I have known some excellent men and women who have had great power; and yet they worked continuously under the supervision of our pastors. One of the most efficient workers in this field, one who counts his converts by the tens of thousands, and who is now nearly 80 years of age—I refer to Samuel Halstead—has never had any license whatever; and he does not need it. What is the design of license? Is it that he may go abroad outside of our Church and strike out new work? Why, even William Taylor would not claim this as necessary.

R. M. Hatfield: Mr. President and Brethren, I am in favor of the report on the table that came from our Committee on the Itinerancy. It simply proposes or recommends that we shall adhere to what has been the policy of the Methodist Episcopal Church ever since there has been a Methodist Episcopal Church in this country. More than that. It follows what has been the the practice of the Church of Wesley. From the day of Pentecost until now there has been a strained use of the scriptural argument on this subject. From some of the references made one would be led to infer that the Bible forbids a woman to speak in any public meeting or gathering. Certainly that does not accord with the history of the primitive Church. There are others who go to the other extreme, and say that the acts—not the acts of the Church—recognize the existence of a body of female preachers. It all depends on what we mean by preachers. There are, as Dr. Curry says, no restrictions thrown around the preachers of the Gospel of the grace of God. Thus we everywhere bear this testimony. But it certainly lies upon the face of history that Jesus Christ did not appoint women of the early Church as teachers. He did not call and set apart for the preaching of the Gospel of Jesus Christ, or for the governing of the Church, any body of women. So far as I know, there is but one objection to this view: that it does in its polity obliterate the distinction between the sexes. I regret to say that that most excellent body of believers—I refer to the Friends—are about to be forced out of existence, mainly because the rank and file hold such views in regard to the ordinances of the House of God. It is in accordance with the New Testament that a body of men should be set apart for the exclusive work of laboring in the Church of Christ, who should be ministers; and whether it meets with our views or not, that is put upon men and not upon women.

Suppose that Miriam could have danced better than Taglioni, or that Deborah sang as sweet as Patti; what has this to do with our Church interests in 1884? I can understand why there should be need for a Deborah in Israel in time of deep distress, as there was for a Joan of Arc in France. But what has that to do with women being colonels and major-generals in the United States? All these are aside from the argument in the case. I favor this report for another reason: this change is not called for or desired on the part of the Church. Of course we must give our own observations. I have had tolerably fair opportunities for knowing the men and women of Methodism, and I declare to you that not one in a hundred desire this change. This desire comes from a land of notions. I speak with all respect of New England; but she is a land of notions, from the state of nutmegs to the Hoosac tunnel. But, as far as I know, not only the Church at large does not desire it, but on the part of the women there is no desire for any such movement; and I insist that there is not before this General Conference any petition to the contrary. The statistics are so few on this subject—I will not say insignificant—but they are so small as not to indicate the wish of the Church.

I recognize another fact, if I do not misjudge, and if my time does not expire, and I hope that I will not be misunderstood in differing from my good brethren who differ from me. I regard this movement as in affiliation with what Dr. Bushnell characterizes "as a reform against Nature." It is in the trend of political and social revolution. I do not thus characterize it; but it is in that direction. I want to say, as earnestly and deliberately as I can, that what this Church, and what this country needs, is the lifting up into higher consideration of the maternal and domestic duties. I have looked into the homes and families of a certain class, and also into the homes and families of another class, and I am here to say that not only do I take off my hat to the model woman, but to the model mother, as not to any other human being.

B. I. Ives: I want to introduce a substitute, and yet retain the floor to say a word:

Whereas, there is a growing demand for a defined policy in the Methodist Episcopal Church in regard to the licensing and ordaining women to preach and to administer the Sacraments; therefore,

Resolved, that while we are not prepared to sanction the ordination of women to the full powers of the ministry, we do approve of the principle of allowing them to be licensed to exhort and preach under the authority and sanction of the quarterly conference, as in the case of other exhorters and local preachers

I have a purpose in view in introducing this substitute: first, to divide the question, and, second, because I am heartily in favor of licensing women to exhort and preach. I was converted to this a great many years since, and have obtained the full witness in hearing the speeches on the other side. Now this question is upon us; and it might just as well be settled now. We have just as much time to discuss it now as we ever shall have. The main argument of the brethren is that it is something new, an innovation. We have as a Church and a people made very many innovations along that line. It is not a great many years since our papers were all opposed to ladies becoming physicians; and some brethren upon this floor will remember a great discussion in the *New York Advocate* upon that question. The very idea was ridiculed that women should be physicians; and the history of a lady who went all over this nation to enter a medical college is familiar to all. Now, where are the persons who opposed the idea of lady physicians? It is not very many years since the Church made an innovation by allowing ladies to be stewards in the Church. Does anybody object to that now? In every position which they have been allowed to occupy they have honored the place. There is no disposition to go back upon that. Now I believe in equality before the law, not only in the nation but in the Church. Ladies are now practicing law. They are admitted into our courts, and occupy every position in life. They are telegraph operators. They sell tickets in railroad offices. They are steamboat captains, postmistresses, etc. Now, what I want is that they shall be put under the same rule and restrictions that men are. They do not ask anything more, and they ought not to have anything less. The idea that they should not be permitted to run loose is a good one. We have a course of study for men; why not allow these ladies to have a course of study, and be examined upon that course, and go out under the sanction of the Church, and go out as thoroughly qualified as preachers go? Now, that means, bring them to the same criterion that we do men—"grace, gifts, usefulness." And have the brethren any idea that these ladies do not meet these requisitions? I have heard ladies preach sermons that would do honor to any gentleman on this floor. And that they have usefulness is patent. Now, it is not for me to stand up and say that the Lord never called a woman to preach. "His ways are not as our ways." His foolishness is wiser than men.

It would not have been wisdom at one time to have supposed that the Lord called some of us to preach. I do not believe in saying that because women cannot work in every department they cannot preach the Gospel. You say to them: You must go out on your own hook. No, sir; give them the course of study, and then give them the same power and force of influence from the Church and from the quarterly conference. Now, sir, there are different administrations in our Church. In some places they are licensed. They have been recommended for orders. The difference of administration causes a feeling of dissatisfaction. If we do not ordain them let us send them out as we do men to preach, and then call them to an account for their labors, and we shall then have a rule that can control them. In the centennial year of our Church, that owes so much to our noble women—a Church that is composed of two-thirds women, and that encourages them too, to be educated—and where the colleges and universities are open to them, we ought to say to them, as ministers: "Go forth and preach the Gospel." All this centennial year ought to be characterized by this new departure, if it is one. My brother from Boston said there are no petitions. No wonder. It is because of the action of four years ago; but if it were understood that the General Conference looks with favor upon this subject, they would pour in here by the yard.

On the motion of G. H. Foster, the previous question was ordered.

Bishop Hurst: Dr. Buckley is entitled to the floor to close the debate.

J. M. Buckley: Mr. President, if I have nothing more to say than I said before, certainly I ought to be heard, according to the rule, and no objection can be alleged except the mere question of time. But I hope to show that I have a few things more to say. Thirteen years ago this month, the Rev. Dr. Goodsell, now a member of this General Conference, and myself sat in a convention of spiritualists, radical reformers or free-thinkers, in San Francisco, to which we had been attracted by the announcement that social questions would be discussed both from a Christian and a liberal point of view. In that convention a man arose and said: "The only thing in the way of the advancement of the cause in this age in regard to women is that old book, the Bible, and we shall never get woman where we are determined to put her until we can put that book, and especially old Paul, as opposed to the spirit of the age, under the feet of the nineteenth century."

Now, Mr. President, I never supposed that I would sit in a General Conference and hear essentially that statement. And I have to say, sir, that I do not believe that that statement, as made by the brother from Boston, in the first instance, without any essential difference, that I could perceive, is correct; in the second instance it does not represent his views. His career in defense of the fundamental principles of the Gospel in New England is an entire refutation of the supposition that he holds the proposition that if the Deity and the words of St. Paul were opposed to the common sense and progressive spirit of the age, he would be against both. I say it is an entire refutation.

J. W. Hamilton: I hope that I shall not be represented on this floor as taking any such Free Religionist or revolutionary view. I do not think this General Conference so understood me. I meant to say, sir, that if Paul or the Deity is made irrational and unjust, then that Paul and the Deity, to my own intelligence, when the great common-sense of common intelligence is with me, leads me to be against *that* Paul.

J. M. Buckley: If the brother wants to take my time, and repeat the same proposition essentially, I protest. I say that the Word of God, in its plain and literal significance, when that is understood, is the standard, and not, as some one called it, any peccadillo of reasoning in any age of the Christian Church. Now, sir, I say that there is something radically wrong where the Word of God can be treated as it has been treated on this subject. There is an intoxicating element in the discussion of this question. I must express my amazement when a scholar, whom I have long respected, makes the observation that the President of the Boston University did. I was more than amazed when he said he had met women who had convinced him more than any man that they were called by the Holy Ghost to preach. That is a singular expression, that will not bear the last analysis. It is not a fact that any woman ever made should be more capable of demonstrating that she was called to preach by the Holy Ghost than any man.

No petitions were presented to our body from women asking for this change, except two. One was from a woman who came from the Congregational Church merely because she could study in the Boston University. That one was Miss Anna Oliver, who needs no word of mine to refer to her, because her career is known all over the land. The other was a woman from the Presbyterian Church, who came to us, also, because she could study in the Boston University. Not another petition from a living woman in the Methodist Episcopal Church was presented.

And who are they who thus press this cause upon the General Conference? When they bring all the women of the Women's Foreign Missionary Society, all the mothers, all the pious women

that stand up in the Church at their homes, then we shall have something worthy a more serious consideration.

I differ with Dr. Warren first in the consideration that the number would not be large. Visit any female suffrage convention, or any reform convention, and he cannot listen without concluding that if this thing was presented in the Methodist Church, four-fifths of the quarterly conference would be agitated. One of the Bishops of the Church had to suffer the infliction of having a woman come up to him and say: "I am the pastor of the circuit, and permit me to present my assistant." And she brought forward and presented to him a man.

A presiding elder stood here and said that the best preacher he had in his district, who was a local preacher, was a woman. I commend to the attention of our episcopacy the presiding elders who will avow that in their administration the decisions of this General Conference have been set at naught.

The call to preach, for women, can only be to prophesy. The mother of my dear friend, the Rev. M. B. Adams, of whom Bishop Andrews and myself were pastors, and Dr. Hatfield also, who was one of the finest singers, and one of the best talkers for Christ, and one of the most powerful women in prayer I ever heard, said to him: "My dear boy, whatever you do, as long as you live, don't license women as set preachers in the Church." I have to say that the policy of Methodism in this, as in all other things, is the utmost liberty of speech and action.

The Rev. Dr. Liebhart, of the German brethren, besought us in the Committee not to embarrass German Methodism by such action, and thus cause Methodism to appear to all the radical Germans in the country as something against which they would unite to a man. Not another German preacher there denied the correctness of his representation. Every woman who does not itch for publicity, and for what the Rev. William Taylor referred to as usurping authority, every woman can get every opportunity to speak that she wants. They have prophesied from the beginning of Methodism until now. Did those saintly women, Mrs. Mary D. James or Mrs. Phœbe Palmer need license to get the opportunity of being heard?

It is fraught with danger in every point of view. Quarterly conferences would be beset. The New England Annual Conference asks that everything in the way of restriction shall be removed from women and they be treated as men. We think too much of the women of the country and the Church to change the civilization which has made them what they are in the country and the Church. We do not believe that they can do man's work and woman's work too. There is no proposition that men should do woman's work, and woman's work must be done.

A delegate moved to consider, because he did not wish to go on the record under the representations that had been made in this speech, which interruption was decided to be out of order.

J. M. Buckley: Now, not only, sir, do I say that we have so much respect for women that we think that their work must be done, because there is no proposition for man to do that work, and because we do not believe that woman can do both man's and woman's work; therefore we say that we—a majority of the Committee who discussed this question at great length—believe that the true policy for the Methodist Church is to throw its whole influence in favor of God's order for woman in the family, where she is equal to man, but not identical in influence. It is God's order for the state where woman exerts an influence equal to man; but not in the field of battle, or in the navy, or in the legislative halls. [Time expired.]

The Chair stated that the question was on the report of the Committee, and first was on the substitute of B. I. Ives. This was not accepted on a count vote of 126 for it and 222 against it.

The question was then the adoption of the report; and on this the yeas and nays were desired but not ordered.

The report was then adopted.

W. F. Warren said he had been misrepresented, and read from the report in the *Daily Christian Advocate* of his speech on "Licensing Women," in reference to the strength of convictions to a call to preach which he had observed in some women. He affirmed that he was correctly reported in the *Daily*. J. M. Buckley thought he had correctly quoted Brother Warren.

Science.

DEEP-SEA LIFE.

Among the many wonderful animal forms collected during the voyage of the "Talisman," none surpass, says *Nature*, the fishes in interest.

The great interest, however, of the fish captures of the "Talisman" centers in the remarkable forms taken from the depths of the sea, which were both considerable in the number of individuals and in the newness of the forms. The question of whether certain fish inhabit certain zones of depths was closely considered, and is answered in the affirmative. These zones are of very considerable depth, varying from 600 to over 3,650 meters, and in bringing up specimens from such areas of great pressure these suffer immensely through the phenomena caused by the rapid decompression of the air, the more remarkable effects being dilatation of the swim bladder, the eyes being squeezed out of their orbits, and the scales clothing the body shed. In some cases even the fish's body has become smashed into pieces. Notwithstanding these phenomena, the area in depth of the distribution of many of the deep-sea fish is very considerable. Thus *Alepocephalus rostratus* is met with between a depth of 868 and that of 3,650 meters; *Scopelus maderensis*, between depths of 1,090 and 3,655 meters; *Lepioderma macrops* between 1,153 and 3,655 meters, and *Macrurus affinis*, between 590 and 2,220 meters. The explanation would seem to be not only that the organization of these fishes is such as to enable them to support the enormous pressures at the greater depths of the ocean, but that, in the course of their movements of ascent and descent, they proceed very slowly, so as gradually to get accustomed to the alterations in pressure. These fishes are all flesh eaters, with well-developed dental systems. The absence of light prevents the growth of marine algæ in these depths, and, as a general rule, all the fish found below 150 meters are, of necessity, predatory. These deep-sea fishes, as Dr. Günther reminds us, do not belong to any peculiar order, but are chiefly modified forms of surface types; some of these modifications being, no doubt, very extreme, but serving as indications not only of the struggle for existence, but also of the plasticness of the forms, to adapt themselves to the extreme conditions under which they live. The most remarkable phenomena in connection with their deep-sea life is doubtless the tremendous pressure which has to be borne. No one seems to doubt but that these deep-sea forms live as active a life as surface forms; indeed, their very appearance seems to indicate a swiftness and energy of movement not to be surpassed by surface swimmers. And we may believe that the abyssal pressure has a great deal to do with keeping their feebly calcareous bones and delicate muscular system compact and in a condition for effective use. The placid state of the water at these depths must also be borne in mind. No storms affect them, and the extraordinary attenuation of some organs may be directly ascribed to this phenomenon. Thus *Macrurus globiceps*, which forms one of a family of deep-sea Ganoids, known as living at depths of from 600 to 2,200 meters, and occurring in considerable variety and great numbers over all our oceans, is a new species, described by M. L. Vaillant as found at a depth of between 1,500 and 3,000 meters. Its body, globular in front, will be seen to be very greatly attenuated behind.

In some of the deep-sea fishes peculiar organs, unknown for the most part among surface fishes, are to be found. These are sometimes "more or less numerous, round, showing mother-of-pearl colored bodies embedded in the skin." In some fish these are to be met with on the head, or near the eyes, or along the sides and back. Dr. Günther informs us that of these strange bodies the following hypotheses are possible: (1) all these different organs are accessory eyes; (2) only those having a lens-like body in their interior are sensory; those with gland-like structure are not sensory but are phosphorescent; and (3) all are producers of light. Many serious objections can be urged against the first view. Some of the fish with immense eyes have these bodies; others, without eyes, want them; while as to glandular bodies being sense organs this is not yet scientifically realizable. One seems, therefore, justified in adopting the middle hypothesis; and, though on first thought, it seems strange that fish with large eyes should have accessory eyes, yet Dr. Günther's supposition may be the true one—that there are light producers behind the lenses, and that these latter may act the part of "bull's-eyes" in a lantern. This form of "light organ" might constitute a very deadly trap for prey. One moment shining it might attract the curiosity of some simple fish; then, extinguished, the simple fish would fall an easy prey.

Long filamentous organs are to be met with showing apparently a brilliant type of phosphorescence. Among the many curious forms of development of these tactile organs to be met with, one of the most singular is that to be seen on a fish referred by M. L. Vaillant to a new genus and species found a depth of 2,700 meters. In this form (*Eustomias obscurus*) the tactile organ takes the appearance of a long filament, which is placed underneath the lower jaw, and which ends in an inflated and rayed knot-like phosphorescent mass.

Another peculiarity now well known in deep-sea fishes is the enormous development of the mouth and stomach of these fish. In the genus Melanocetus and in Chiasmodus the capacity of the stomach is such that it can contain prey twice the size of the fish which followed it, and perhaps the largest gape of jaws known is that of *Eurypharynx pelicanoides*. The greatest depth at which a fish was taken during the cruise of the "Talisman" was 4,255 meters; the fish was *Bythytes crassus*; but it will be remembered that during the "Challenger" expedition a specimen of *Bathyopis ferox* was taken a depth of 5,000 meters.

Fine Arts.

CONCERNING SUNDRY STATUES AND MONUMENTS.

The unveiling at Washington of the statue of Martin Luther adds one more to the very small list of good portrait statues possessed by this country. Setting aside the fitness of such a memorial as a thing beyond question, we may congratulate ourselves upon a valuable addition to our art treasures. The statue is not an original one. It was made, in the first instance, to form a part of the Luther group at Worms, and as a character study has been reckoned among the best portraits of Luther produced. There is little doubt but that it loses something in being taken away from its original accessories; but since the Luther statue eminently dominates the whole composition at Worms, there is not such loss as might first be supposed. There is in the figure the sturdiness and the simplicity that belonged to the Reformer's life. He is represented as he was, a man of power, a man to lead, a fearless man of strong physical temperament, not too refined, but with great capacity for tenderness. He stands well on his feet, with The Book in his hand, defiant of any human agency that might dare to cross the simple revealed Word of God, as he understood it. It was wise to choose this statue. There is hardly a sculptor in this country with temperament and training to make such a statue. Much of Luther's strength was the strength of the people from which he sprung. The committee having the matter in charge has acted wisely, and the Church which bears Luther's name has made a noble gift to a people who are daily enjoying the blessings of his life and work.

Just now we are talking a great deal about the Bartholdi Statue of Liberty. The pedestal is growing rapidly, and that certainly will be massive and grand. The statue itself, from its very bigness, will be imposing; whether it will be a work of highest art remains to be seen. It is unfair to judge it from models; and it may be that its clumsiness, its heaviness of drapery, its suggestion of fatigue in the upstretched arm, may be modified when it is in its place. But it will certainly be an excellent light-house, and will certainly stand for a great idea in the fellowship of nations. It will be a colossal comment upon our ill-judged policy of making international art pay tribute to our national greed. It will satisfy the national longing for "big things," though, looking out to sea, as it does, it may remind some of us that America is not so big as the great ocean that belongs to no particular nation. It will do a noble work for culture if it reminds us that art itself is too big a thing to be reckoned as belonging to one nation or another, that the truest beauty is the universal beauty, the truest art the expression of that beauty. If Liberty is to enlighten the world at all, it must be larger than any nation; it must have no trammels to art or letters. Any school in art can only be great when the art is of more importance than the school. Liberty will never enlighten the world—in art matters, at least—until the liberal arts are indeed liberal, and the trade in ideas and the expression of ideas become free trade in the broadest sense of the word.

What an atrocious effigy that Wall Street statue of Washington is! How it is belittled by its position! The door of the Treasury makes it look too large for a man, and the portico makes it look too small for a giant. There it stands, like an historical Turveydrop, as if forever saying "Bless you, my children," to the Wall Street sons of Mammon. There is a certain almost indescribable air of snobbishness in the whole figure. If, from the *débris* of nations, the archæologists of the future shall come upon it, they will not know whether it be an idol, or a tradesman's sign, or an actor. It will never occur to them to couple this simpering *poseur* with the inscription, found elsewhere and deciphered—"First in war, first in peace, and first in the hearts of his countrymen." If there should be then any discoverable knowledge of our traditional sign-board sculpture, this may be pronounced a tobacconist's sign, and the Treasury foundations of stone and its broken columns may be pointed out as the great tobacco warehouse of which this was the sign-effigy. The statue is said to represent the first President at the moment of his taking the oath of office. This legend should be inscribed upon the pedestal, since no one would suspect it without telling. It seems almost hopeless that we should, for some time, get good statues of public men. Perhaps, if we would make each statue a matter of competition, and let the models be exposed for criticism, and the choice be made by a vote of artists and critics, we might at last get public statues of our honored men which should not be an offense alike to good taste and to our patriotism.

Sanitary.

PHYSICAL EDUCATION.

Questions as to the care of physical health are both of individual, social and national importance. As a personal concern, so much of comfort, enjoyment and usefulness depends upon one's physical health that, in theory, almost every one desires to be well, although in practice so many act as if their desires did not control their conduct. As a social interest, we are more and more coming to know that the outcome of society largely depends upon the care given to the physical life. There is a certain amount of inherent vitality that must express itself in bodily exertion or recreation. There is a morbidity which too often expresses itself in moral obliquity or mental irregularity if the body is not kept in good working order. Students of social science are more and more impressed with the variations from the norm, and with the very close relationship between imperfect bodies, imperfect physical functions, and the states of dependency—insanity or crime. Not less is the national status largely determined by health conditions. As a nation theoretically is never intended to die, its risks are beyond those of the individual, since there is no end to the evils of entailments, unless these are arrested by some recognized methods of restriction or discipline. Lycurgus so far recognized this that he thought, for the interests of the nation, and to prevent a poor heredity, the feeble ones might be helped to die.

It was Wellington who said that Waterloo was won on the play-grounds of Rugby and Harrow. We are to remember that the fact that we have no standing army carries with it the additional fact that the young population is not trained physically, as in Germany and France, and to some extent in Great Britain. Besides this, each of these countries may be said to have their national modes of training. The calisthenics and light gymnastics of the French, the turn-platz of the Germans, and the boating, batting, and heavy exercises of the English, mark both national tendencies and national development. Another reason for special consideration of exercise in modern life is that trades and occupations, as at present pursued, far less favor a full development than did occupations in times when machinery was less common, and when the divisions of skilled labor were less extended. It has been said that "the external struggle for existence no longer requires a strong, well-developed man." The division of labor makes it possible to earn a livelihood by the employment of a very few muscles. When the weaver himself attended to all the varieties of his work, or the tailor measured, cut and made the garment, there was change in the routine of position and of work. But now the one trade is subdivided, even in its manual parts, and so aided by machinery that it can no longer be said that exercise is symmetrical. Indeed, modern modes of labor are constantly tending to develop one part of the man or woman at the expense of another part. Of comparatively few occupations can it now be said that they give the variety of exercise needed. Hence even muscle training is too often muscle straining or undue fatigue. The arms work; but the legs do nothing but bear the weight. Sometimes it is only the fingers that have anything to do. Hence the talk about body-building is significant, since what is called exercise does not serve to secure an equable development of the wholeness of one's self. In no direction has education run so wild as in that of physical exertions. Sports and pastimes, gymnastics, athletics, etc., tumble against each other, not only without definite direction to the particular exercises or recreations needed by individuals, but too often actually incapacitate men for that kind of development which is most needed in the coming service of life. The results which have accrued have been most manifest in our colleges, where more break down from the gymnasium than from the recitation room, or where the love of games, boating, and so forth, becomes so inordinate or disproportionate that the graduate relates with glee that most of his college life was spent in rowing, in base ball matches and contests which required his absence from his college for not a few weeks of term time and his devoted attention to preparation therefor during the remainder. It is a hopeful fact, however, that attention is now so fully drawn to systems of physical culture. It is coming to be understood that there is a curriculum of health as well as of study. There is to be an adjustment to present capacity, and a training especially in those directions in which there has been neglect. It is as foolish to put a person at a high task in exercise as it is in mathematics, if there has been no adequate preliminary preparation. To such a one bodily exercise may become a hard mental overstrain, as it often does in muscular competitions, and competitive games may go to an excess fully equal to that of competitive examinations, and have equally disastrous results. Happily we have reached an era where physical education, as distinct from physical feats, has obtained a hearing, and is likely, ere long, to have a recognition which will result in effective culture.

Biblical Research.

Connected with the "now famous" errors of Scrivener, respecting the Beza editions of the Greek Testament, a fact has lately come to light which may solve a portion of the mystery. In Scrivener's first edition (1861) of his "Introduction," and in the earlier editions of his Greek Testament, he reckons a non-existent one of 1576 as Beza's second edition of the Greek New Testament, following therein Mill, Michaelis, Griesbach, Horne and Tregelles. In the second (1874) and third (1883) editions of the "Introduction" Scrivener omits this false Beza of 1576, with an acknowledgment of his error to Dr. Ezra Abbot, who had corrected him, and inserts a parenthesis which implies that he had meant, or might have meant, the Greek New Testament of Henry Stephen of 1576. A Beza of 1576 was known, printed at Heidelberg; but it contained the Latin only. But a London Beza of 1576 has now turned up, and proves likewise to be his Latin version only, printed by Thomas Vautrollerius, the same man who printed the first Greek Testament ever issued in England, 1587. A copy of this Beza of 1576 is preserved in the Loganian Library, now in the Ridgway branch of the Philadelphia Library, where it has been for more than a hundred years. It is really a 16mo, such as is called 8vo by some of the older bibliographers, and (wrongly) 12mo by others, and of the same form and size, apparently, as the Greek New Testament above mentioned, of the same publisher. It might be called a small quarto. The title page is a little mutilated on the right-hand edge, and as here given, has the missing portions in brackets supplied from another edition. It was probably the second London edition of "Beza's Latin," as the same publisher issued others in 1574, 1579, 1582, 1587. Its title is as follows: "IESV CHRISTI | D.N. NOVVM TE- | STAMENTVM, | Theodoro Beza *interprete.* | *Additæ sunt summæ breves doctrinæ in Evan-* | *gelistas, & Acta Apostolorum.* | *Item* | *Methodus Apostolicarum Epistolarum ab eodem* [Theo. Beza,] | *cum brevi Phraseon, & locorum difficiliorum expos*[*itionibus,*] | *ex ipsius autoris maioribus annotationibus desumpta:* [*pau-*] | *cis etiam additis ex Ioach. Camerarij notationibus in e-* | *vangelistas & Acta.* | [Ornament: an anchor surrounded by wreath and elliptical band, in the latter the words ANCHORA SPEI.] | *Londini.* | *Excudebat* Thomas Vautrollerius, *Typographus.* | *Anno* M.D.LXXVI. | *Cum Privilegio Maiestatis.*" This book appears to be utterly unknown to the bibliographers. Though it is evident that Mill and those who have followed him did not refer to this edition (Mill, *Prolegomena* to New Testament Greek, paragraph 1264, attributes the H. Stephen's Greek New Testament to Beza), but to that of Henry Stephen, yet it is not impossible that some writers may have referred to this Vautrollerius edition. The mistake would be easier if a copy were consulted which was bound up with the same publisher's Greek New Testament of the same size, mentioned above, of date 1587. It would be very easy for a cursory examiner to apply the first title page to both books. Nor would it be strange if under this title and in this book lurked the true secret of Scrivener's notorious mistake about a London Beza of 1565; for this Greek New Testament of 1587 followed the same text which Scrivener's collations disclose.

....Students of early Church history will be doubly grateful for the new "Teaching of the Apostles," recently published by the Metropolitan Philotheus Bryennios, of which we gave an account, based on Harnack, when they remember that this is not the first time that he has materially enriched theological science. Before 1875, there was in existence but a single—namely, the Alexandrian—codex of the two letters of Clemens to the Corinthians, a codex which Harnack himself describes as "*mutilum lacunis deformatum*," and when, in that year, Harnack, Gebhardt, and Zahn published these letters as the first *fasciculus* of their classical edition of the "*Patres Apostolici*," this was virtually the only manuscript basis for their arduous task. Scarcely had the book been issued, when there came from Constantinople a new edition, complete and in good shape, on the basis of an excellent MS. by Bryennios. The MS. contained, besides these letters, some works of Chrysostom, the Epistle of Barnabas, a work of Ignatius, and also the "Teaching of the Twelve Apostles." The editing and prolegomena were immediately acknowledged by competent scholars to be the work of a master; and, so great an improvement did this new MS. offer for the textual study of the Clemens letters, that the publisher of the new Leipzig edition, which had appeared only a few days before, withdrew the work from the market, and generously offered the young and scholarly trio to bring out an entirely new edition of the letters, on the basis of the newly found manuscript. They went to work, and eight months after the appearance of the first edition came the second, thoroughly revised and enlarged. Bryennios deserves all the greater credit and praise because he intelligently makes use of his opportunities to examine the rich and rare treasures piled up in the monasteries of the Orient. The idea has often been expressed by travelers and scholars that there must be hidden, in the unexplored Orient, many manuscripts of rare value for theological science, and such publications as these of Bryennios seem to hold out this view.

Personalities.

The late Charles O'Conor remembered keenly his early struggles to obtain a foothold in the world and those who lent him aid. One morning he entered his office and heard his partner and a strange gentleman engaged in a long conversation. After the client had gone, he went to his partner and said: "I am very sorry to interfere with the business of the office, but I could not help overhearing the conversation with the gentleman who has just left, and if I am not mistaken, he contemplates bringing an action against ——, naming the gentleman. You will do me a great favor if you will turn the case out of the office. My reason for it is that, many years ago, when I was a young man just struggling into a practice here, without money to buy my dinner, that man's father did me a great kindness. The father has long since passed away. Probably the son does not know about that kindness; but I am not willing that my office should take business which will result in the injury of any of his family." Few great lawyers would have shown so much delicacy of feeling.

....The intellectual and social accomplishments of the late Sam Ward were numerous, and the genial original of "Uncle Horace Bellingham" in his nephew's novel, "Dr. Claudius," never suffered them to rust. He was an excellent Latin and Greek scholar, and his memory supplied him with apt quotations from Horace or Lucretius or Catullus. He had also a thorough acquaintance with the field of European polite literature, and his talent for turning off graceful couplets was exhibited frequently enough to bring about the publishing of a little volume of pleasant verses, a year ago. So general was Mr Ward's acquaintance with the notable people of the world that the question among his friends was not whom did he know, but whom did he not. He has been frequently termed the man who could at any time give a letter of introduction to half-a-dozen of the leading sovereigns, actors, artists, writers and diplomats of the time. Mrs. Julia Ward Howe and Mrs. Luther Terry (of Rome) are his surviving sisters.

....Mr. William H. Mallock, the eminent English essayist and novelist, one day called upon Thomas Carlyle. Mr. Mallock is a talker of considerable fluency and depth, and it is said that, on this occasion, Mr. Carlyle's conversational abilities were kept in a certain degree of check by Mr. Mallock's efforts to be entertaining. He remained to tea. When Mr. Mallock rose to go, Mr. Carlyle walked to the street-door with him, and then said: "Well, Mr. Mallock, good bye tae ye. I've received ye kindly because I knew your mother; but I never want to set eyes on ye again," and shut the door after him with unction.

....Now that the Meissonier-Mackay picture scandal is over, another one is occupying European art gossips. Nearly ten years ago, before M. Munkacsy became noted, he bought a set of furniture with the understanding that he should paint a picture as payment to the dealer. The dealer delayed calling for this until lately and declined the skeech M. Munkacsy offered him on the ground that it was not finished nor fine enough. He wishes a complete and valuable painting, and has sued M. Munkacsy for such a one. The debt due is only 15,000 francs, and Munkacsy has hardly a canvas worth less than 75,000.

....The Princess Like-Like, of the Hawaiian Islands, has been visiting San Francisco for several weeks. She is as black as fancy could paint her, and made considerable stir at certain receptions she attended by appearing in elegant black costumes, heavily embroidered with passementerie, and long black gloves, without even a gleam of white or color to relieve her sable presence. As her figure is tall and slender, the spectacular effect of it in a group of brilliant American evening toilets can be imagined. She is a very affable and agreeable lady.

....The San Francisco religious circles have paid Père Hyacinthe much attention. His Sunday evening address, at Grace Episcopal Church, drew an immense audience; and the conference with the Protestant ministers at Farwell Hall, on the subject of "Christian Unity and Catholic Reform in France" was attended to the full capacity of the house.

....Mrs. Rutherford B. Hayes presided over a meeting of the Woman's Home Missionary Society of the Methodist Episcopal Church in Philadelphia, held on the evening of the 20th inst.

....Joseph Hatton was once told by Charles Reade that the manuscript of "Peg Woffington" brought only £5.

School and College.

We give the following extracts from an article on "Industrial Education in America," which appeared recently in *The London Times*:

"The thorough conviction of the absolute necessity for technical education permeates every American artisan, of whatever calling he may be; and it is no wonder, therefore, that it has become innate with the people, and has compelled recognition from all classes of statesmen and politicians. The consequence of this dominant idea is the liberal founding of colleges of agriculture and mechanics, which differ from those of other countries inasmuch as they are less specialized and cover a much wider ground of education, the aim being not to turn out experts so much as to fit the American youth to take his share in the general education of the land, while at the same time becoming practically acquainted with the leading industries. The list of those establishments which are, so to speak, national—that is, receivers of the land grant—includes 46 universities and colleges, spread over 37 of the states. The number of students, according to the latest reports, was 6,944, receiving instruction from 625 professors and lecturers. In the scholarships offered by the various colleges there are considerable differences, some having none, the Maine State College of Agriculture only one, the Texas State College 22, the Tennessee University 275, and the Industrial University of Arkansas no less than 1,134. In addition to this undoubtedly extensive national establishment, there are, in the Eastern States, a few other institutions, founded by private individuals, with the same object of technical training."

....There is a bill before the Legislature of Massachusetts to make the education of all illiterate minors compulsory. It has passed the House and is now pending in the Senate. It provides that any person who employs, or permits to be employed, a minor 14 years of age who cannot read and write shall forfeit not less than $20, nor more than $50; and any person who employs, or permits to be employed, a minor over 14 years of age who cannot read and write, providing such has been one year a resident of a city or town wherein free evening schools are maintained, shall, for every such offense, forfeit not less than $50, nor more than $100, for the use of the evening schools of such city or town. A provision in cases of hardship is embodied in the bill, which gives school committees full authority to exempt, for a reasonable time, a minor from the law when it is found that his labor is necessary for his own support or that of his family.

... Paul Bert's Primary Education Bill, which has passed the French Chamber of Deputies, is called, by the bi-monthly magazine, *Education*, a radical measure for secularizing public instruction. It debars clergymen and *congréganistes* of both sexes from all interference with the state schools, as teachers, as inspectors, or as members of educational councils. If the bill becomes law in its present shape the Government will be allowed five years in which to supersede by lay teachers 3,000 *congreganistes* and 20,000 nuns, who, at present, have about 12,000 schools under their entire control, and about 6,000 others under their partial management. The appropriation for primary instruction in France for 1884 is somewhat more than $19,000,000.

....President White, of Cornell University, recently said that neither the attention of the Faculty of Cornell University nor his own attention had been called, thus far, during the entire college year to a single breach of discipline by the students—"to any offense of any sort for which any faculty in the land would deem it necessary even to reprimand a student."

....The following are the courses of study offered by the School of Political Science in the University of Michigan: 1, political and constitutional history; 2, the economic sciences; 3, political ethics and the philosophy of government; 4, constitutional, administrative and international law; 5, social and sanitary science.

....Haverford College, Montgomery Co., Pa., though under the care of the members of the Society of Friends, is open to all denominations. Three regular courses are offered the students—the classical course, the course in general science and literature, and the course in practical science and engineering.

....The annual catalogue of Pensylvania College, Gettysburg, Pa., for 1883 and 1884, shows an attendance of 152 students, 100 in college department and 52 in preparatory department. The college classes number—seniors 18, juniors 28, sophomores 26, Freshmen 28.

....Phillips Exeter Academy, Exeter, N. H., has recently issued the first catalogue of its second century. The catalogue shows that there has been an attendance during the year of 251 students.

....An institution called Wellesley Hall, has been opened in Leipzig, Germany, to serve as a home for English-speaking girls, desiring to study German or music or art.

....The anniversary exercises of the Hampton (Va.) Normal and Agricultural Institute were held on Thursday of last week.

....The late Joseph A. Dudley, of New York, bequeathed $5,000 to Hamilton College.

Pebbles.

....The heaviest suspension yet—The Brooklyn Bridge.

....The first banks to go under—The Newfoundland banks.

....."That is a clothes shave," lisped Haysseed when he examined his Chatham-Street suit.

....A New Jersey boy picked a cartridge with a pin. He is now learning to shoot marbles with his left hand.

....It will hereafter be known as the Submarine Bank, and its former president will be president *ex offishio*.

....The garden season is almost here, and the husband of the woman-who-throws-stones-at-the-hens is getting himself into a position to dodge.

...."It is said that it costs a thousand dollars to raise a boy. Is that true, Pa?" "In some cases, perhaps." "What cases?" "Well, it is true when the father don't have but a thousand dollars."

....Fogg says he doesn't believe it pays in the end to get your landlord to make extensive repairs. Putting new wood into an old building is like putting new cloth into old raiment. The rent is made worse.

....A merchant who died suddenly, not long ago, left on his desk a letter he had intended mailing to a correspondent. An Irish clerk, finding it, sent it off after adding the postscript: "Since writing the above I have died."

....*He:* "Julia, I do wish you would wear bangs." *She:* "I told you before we married that I wouldn't." *He:* "Oh! come now; I'll give you a new bonnet, if you will." *She:* "No sir; you can't pull the wool over my eyes in that way."

....A poet asks, in a few simple verses, "Who will plant flowers on my grave?" An editor answers: "We can't give names; but we can assure him that if we had published the lines every subscriber to this valuable journal would feel it incumbent upon him to act as a committee of one on planting."

....*Dear Hubby:* Please send by money-order $50. I want to get a dress. Genevieve.—P. S. I had almost forgot to send my love. Your little wifey. G.—*Dear Genevieve:* I send you my undying, best love. Your husband, Charles.—P. S. I had almost forgot to say that I can't send the $50. With a kiss, Charles.

...."My dear fellow," said a critic, after examining a painting by his artist friend. "Do you not see that you have pinned that angel's robe together with a gold brooch? Who ever saw an angel with a brooch?" *Artist* (after a moment's reflection): "True. But who ever saw an angel without a brooch?"

...."Arabella, do you doubt my love?" "No, Alphonso; why should I?" "Listen, then. I have taken a solemn vow, and you must aid me in its fulfillment." "With my life! What is it?" "I have solemnly sworn to eat no more ice-cream this season, Arabella." "Ah, Alphonso, you shall not find me lacking courage. I will aid you to keep your vow. I will eat your share as well as my own."

....*Mrs. Slimdiet:* "I am going to buy some nice mottoes to decorate our home. Of course I have a 'Bless-Our-Home' motto for the front hall, and I also have some appropriate ones for the parlor. It is the dining-room that bothers me." *Boarder:* "I saw one to-day that would be just the thing." *Mrs. Slimdiet:* "Indeed? Where was it?" *Boarder:* "In a grocery store." *Mrs. Slimdiet:* "That is a queer place. What did it say?" *Boarder:* "It said 'If you don't see what you want, ask for it.'"

....In his address before the American Health Association, Dr. Hunt, while speaking of the difference between a man who is able to discover a fact, and one who can discover merely an account of one, illustrated his point by referring to the mental habits of astronomers. It appears that a Washington astronomer was at a recent marriage reception, and, being somewhat absorbed in thought, was asked if he had paid his respects to the bride. "No," was the answer, "I have not." "But why do you delay?" asked his friend. "Because," said he, "I have no facts to communicate."

....A good story is told of the Roman Catholic bishop of Atlanta, Ga. He recently addressed a large assembly of Sunday-school children, and wound up by asking, in a very paternal and condescending way: "And now, is there a-a-n-y little boy or a-a-n-y little girl who would like to ask me a question?" After a pause he repeated the question: "Is there a-a-n-y little boy or a-a-n-y little girl who would like to ask me a question?" A little shrill voice called out: "Please, sir, why did the angels walk up and down Jacob's ladder, when they had wings?" "Oh! ah! Yes—I see," said the bishop. "And now, is there a-a-n-y little boy or a-a-n-y little girl who would like to answer little Mary's question?"

The Sunday-school.

LESSON FOR JUNE 8th.

JUSTIFICATION BY FAITH.—ROMANS III, 19–31.

Notes.—"*Now we know.*"—This follows an argument whose purpose is to show that the Gentiles have a law in their own consciences which they do not obey, and that, also, the Jews have not obeyed their written law, so that, as their own Scriptures say, "there is none that doeth good, no not one"; that all are sinners and equally condemned.———"*The law.*"—The Old Testament, and especially the five books of Moses.———"*Them that are under the law.*"—The Jews. Their own law makes them out sinners.———"*All the world,*" "*every mouth.*"—Including Jews who think themselves so much better than others.———"*Through the law cometh the knowledge of sin.*"—Not sin itself, but where the law distinctly forbids sins, the sins become more evident.———"*Apart from the law.*"—It must be apart from the law that a righteousness can come: for there is none under the law.———"*A righteousness of God.*"—This is the opposite to the "judgment of God" of verse 19. It means not holiness of character in men, but acquittal before God, as if we were righteous.———"*Witnessed by the law and the prophets.*"—That Christ should come to save his people from their sins.———"*Through faith.*"—The words *faith* and *believe*, have the same root in the Greek; and we might say "through *belief* in Jesus Christ unto all them that *believe*." The *belief* or *faith* consists in taking Christ as teacher and Saviour, accepting his instructions and his redemption rather than anything that we can do for ourselves, trusting God's forgiveness for his sake, not for ours.———"*Unto all them that believe.*"—Gentiles as well as Jews.———"*The glory of God.*"—The favor which God will give in glory to those whom he accepts.———"*Being justified freely.*"—This goes back to the end of verse 22, and describes "all them that believe."———"*Justified freely by his grace.*"—God accepts them as if they were just not from their desert, but from his grace; not by claim forced on him, but freely.———"*Redemption,*" "*propitiation.*"—Two different figures to represent that it is through Christ, and not for their own sakes, that God accepts them. It is as if they had been captives in war, and bought from their captors with a great ransom. It is as if Christ's blood had been like the blood of the goat sprinkled over the mercy seat, which propitiates an angry divinity (see Lev. xvi, 15). By his death Christ supplied the likeness to the sacrifices of blood of the early worship.———"*To show God's righteousness*" in "*the passing over of the sins done aforetime.*"—To show that God had the right to be forbearing in the old times and pass over sins, because he knew Christ was coming.———"*At this present season.*"—When Christ came.———"*Where, then, is glorying?*"—That of the Jews in reference to their great advantage over the Gentiles.———"*Of works?*"—Is it because they live better lives?———"*Reckon.*"—Conclude.———"*If so be that God is one.*"—If he is impartial, and looks with one view and plan on all alike.———"*By faith,*" "*through faith.*"—There is no special difference in the two prepositions. The emphasis is on "faith."———"*Do we then make the law of more effect through faith?*"—This should begin a new paragraph. The idea is, does this new method of salvation make the law worthless? And the answer is, Not at all; but it does make the law efficient, helping it to secure the salvation of those who have it.

Instruction.—We are all under the law. We have the law in our own consciences, a very clear law. We have it also in the Bible, still clearer. We have it in the Ten Commandments and in our Lord's commentary on them in his Sermon on the Mount.

We have all broken the law of conscience and the Bible, and are utterly condemned. If there is a man who thinks he is pretty good, he is mistaken. He does not understand the strictness of the law. He has no proper sense of the sin of disobedience to God.

So there is no salvation for any one unless God somehow provides a salvation. Every mouth must be stopped.

This salvation God has provided. It is not through the law but through grace. It was promised of old. It was fulfilled in Jesus.

This salvation comes through faith. That is, it does not come by earning it by obedience, or by sacrifices, or in any other way. It comes only by accepting it, by taking God's word for it. It is free, of grace on God's part and of mere acceptance on our part.

Faith is a very simple thing. It is merely accepting forgiveness, freely offered, and giving up all dependence on our obedience, on our correctness of belief, on our churchmembership, on anything else but God's bare grace and goodness. He is glad to forgive us freely. His gift of his Son shows it.

Christ's own sacrifice of himself was necessary for our salvation. He would not have died unless it was necessary. Why it was so we do not know; but so it was.

A Christian should be very humble. God has done everything for him. He does nothing for himself.

Washington Notes.

A GREAT deal has been written lately about gambling in Washington on the part of Government clerks and employés. There is a good deal of excuse for what has been said. Gambling in the old way—playing cards for money—is almost completely out of fashion. In place of it we have speculators in oil, the free sale and purchase of lottery tickets, and "policy" for the Negroes. The clerks, with small salaries, have been great buyers of lottery tickets and of "privileges" in oil. Once in 500 times some lottery ticket brings a small prize. The greatest attraction in the oil speculation has been a broker, who professed to have information that enabled him always to be on "the right side of market." The able broker has just decamped, leaving his victims to mourn his loss to the extent of several hundred thousand dollars. It turns out that he was another Ferdinand Ward; that he never bought anything at all, and simply paid one man's deposit to another man as "profits." He came to the end of his tape last Saturday night when, having been called upon to pay out $20,000, his bank account was exhausted, and he was compelled to flee. He has wasted the little savings of hundreds of clerks, and has also victimized a number of Members of Congress—one of them to the tune of $1,200.

....The most noteworthy event of the week in Washington was the unveiling of the Luther statue in front of the Memorial Church, on Fourteenth Street. The splendid figure, with upturned face, that stands in the center of the great historical group at Worms has been reproduced here, thus bringing to the capital one of the best specimens of European sculpture. The unveiling brought out a great gathering—the company was thought to number 10,000—and among those present were many distinguished men. The Lutherans of the country were largely represented. Justice Miller, one of the strongest intellects of the time, presided, and Senator Conger, of Michigan, another man of solid traits of character, was one of the speakers. The venerable W. W. Corcoran pulled the unveiling rope, and evidently took great pleasure in being present. The place of the statue is a noble one, facing Thomas Circle and lower Fourteenth Street. Notes of fear are heard in the local newspapers that the Roman Catholics may now think it necessary to erect a statue to some one of their church worthies here.

....President Arthur is understood to have kept a very careful watch upon the election of delegates to the Chicago Convention, and no one can help admiring the skill with which he has advanced his interests as a candidate without resorting to any questionable or scandalous efforts in that direction. Much of his later popularity is due to his extremely gracious manner. A case in point is the "capture" of the great pork merchant of Chicago, Mr. P. Armour, who, although a Democrat, telegraphed his indorsement of Arthur to the Business Men's Meeting in New York. He came here recently, saw the President, and was conquered completely.

....Representative Long, of Massachusetts, is making reputation faster than any other new member of the House of Representatives. His agreeable manners and unfailing tact make him numbers of friends. He has delivered two or three noteworthy speeches which have won for him the respect of both sides of the House. He is already spoken of as a probable candidate for Speaker, in case the Republicans regain control of the House at the next Autumn elections.

....Mr. James Gorden Bennett, in Paris, recently cabled to Mr. Charles Nordhoff to come from Washington to Paris for a consultation; and almost before anyone in Washington knew that he was gone, he had arrived in the French capital, where he remains with Mr. Bennett until after the Republican convention. It is largely attributed to Mr. Nordhoff that *The New York Herald* has opposed Blaine and Randall with so much vigor and fearlessness.

....The German Minister, Captain von Eisendecker, a very agreeable and worthy gentleman and officer, gave a farewell party on Saturday evening, May 17th. He and his young wife, who have been very well liked in Washington, will go to Baden Baden, which will be a favorable point for him, owing to the weak condition of his health.

....Mr. Blaine goes soon to his home in Augusta, Maine, but not probably until after the June convention in Chicago. His family, which now consists of Mrs. Blaine, Miss Dodge, Miss Margaret Blaine, two young sons, and the little grandchild, Mrs. Coppinger's baby, will go northward at the same time.

....A private letter received in Washington states that Lady Thornton, the wife of the British Ambassador to St. Petersburg, and the Misses Thornton, so well remembered in Washington, will spend the Summer in England.

....Secretary Frelinghuysen has just bought another building site here, paying $10,000 for it. It is on Hillyer Avenue, one of the new streets at the West End.

Music.

THE death of Sir Michael Costa has called forth expressions of general and sincere regret throughout England. The figure of the veteran conductor and composer has been prominent in his art, even during recent years of ill-health and infirmity, and it is within two or three seasons that he surrendered the baton of at least the important British festivals to younger men, and withdrew himself from the current. He died at Brighton, of apoplexy. He was a pupil at the Conservatorio of Milan, under Crescentini and the great Zingarelli; names only known to the present generation of unprofessionals as of occurrence in their encyclopædias. Zingarelli sent him to Birmingham in 1829; but it was not until 1832 that his reception and the recognition of his talents was so complete that he decided to remain in England and become a naturalized subject of the Queen. The Birmingham Festivals, the Sacred Harmonic Society, Her Majesty's Opera Company, the London Philharmonic Society and the several Händel Festivals, all were committed to Sir Michael's care, one after another; and a dozen of the leading provincial Festivals owe their present prominence to his patience and unsparing efforts. In training orchestras and choirs he was a natural disciplinarian, and completely familiar with a long list of important scores in orchestral and vocal music. Sir Michael's musical sympathies were restrictively Italian for the greater portion of his life, and the enterprise of the London Philharmonic Society in ordering new works from German and other foreign writers was not due to his influences and judgment. As a composer he wrote a considerable number of Italian operas, of the second rank (all of which are long since shelved), several cantatas and pieces of orchestral writing; but his oratorios reflect more credit upon him than anything else, and his "Eli" is likely to be heard for some years to come. He was a contrapuntalist of very respectable attainments. His activity and fame as a conductor, however, quite superseded his esteem as a composer; and it is in the first-named capacity that he will be remembered. The criticism to which he was liable was that he did not always base his readings on the obvious intentions of the composers, and that he tampered with scores—always with the most conscientious intentions. He was seventy-three years of age.

....Who will be, in the parlance of Händel's day, "first woman" or "first man" or less prominent assistants in Italian opera at the Metropolitan Opera House next Autumn, is almost as dark and interesting a problem as the end of the present season could meditate. Annex to it the exactly similar state of uncertainties at the old Academy of Music, and the field for speculation is much amplified. It is not absolutely settled who will manage either house. As this is the time for impressarios to go about like wolves seeking for the lambs to be devoured (sometimes the wolf is devoured to an extent quite dreadful to estimate) and it is first come, first served, such delays in adjusting the control of matters are undesirable. The attempt to fuse the interests of the two groups of stockholders, thereby giving performances on alternate evenings with one company, has fallen through. The chances are at present in favor of opera, under Mr. Gye's management, at the Metropolitan, with an adequately strong company, but one much less numerous and expensive than the *melange* with which Mr. Abbey generalled: and there is a less decided tendency toward a season at the Academy under Mr. Mapleson, to begin the third week in November, which will rival it as vigorously as possible in interest. This last depends entirely upon the upshot of the differences between the stockholders and Mr. Mapleson. The motto for the beginning of the Winter was quoted as "A plague o' both your houses." That suitable for framing now above the yellow doors, or the red ones on Irving Place, may well be "Chaos is come again."

....During one of the Pittsburgh Music Festival concerts the audience insisted on an encore. "Mr. Thomas," writes the correspondent of the *Wheeling Intelligencer*, "was unrelenting. Taking his place, with a graceful wave of the baton, he started the violins on Goldmark's 'Sakuntala.' The people thought he would surrender, and the applause was redoubled. The entire orchestra was now playing, but not a sound could be heard above that of the terrific applause that shook the building. At last, after fully 150 bars of the music had been played, the audience, exhausted by fifteen minutes of vociferous applauding, surrendered to the fact that a conductor was at the head who knew how to teach them good manners."

....The discovery is announced in Berlin of two unprinted cantatas by Beethoven. The collection of a Leipzig antiquarian revealed them. No question of their genuineness is made, but they are not works of importance, and each bear the date of the "Haydn and Mozart period," as Lenz defines it—or when Beethoven was about twenty-one.

....In Berlin, Bizet's "Carmen" has received one hundred performances, and Strauss's operetta, "Die Fledermaus" nearly four hundred.

Literature

The prompt mention in our list of "Books of the Week" will be considered by us an equivalent to their publishers for all volumes received. The interests of our readers will guide us in the selection of works for further notice.]

SHEDD'S EDITION OF COLERIDGE'S WORKS.*

BY PRESIDENT NOAH PORTER, D.D., LL.D.

THE veteran survivors of the original disciples and advisers of Coleridge in this country will cordially welcome the new issue of Dr. Shedd's collected works of their great master, enriched and made doubly valuable as it is by the carefully edited index from the industrious critic and *littérateur*, Prof. Arthur Gilman. The works of few writers need such an index more than those of Coleridge, many of whose most significant contributions to the matter of thought and the power of expression are interjected into discussions with which they have no necessary or certainly no very close relationship, and which are liable to escape the memory of many who are deficient in a topical memory, or who have to do with many books. It is evident that Coleridge usually wrote as he talked. How he talked we learn from many, both admirers and critics, notably from Carlyle, in his life of John Sterling, who more than half contemptuously sets forth an evening at the house of Dr. Gilman with Coleridge, amid a circle of his disciples. From this sketch, half caricature as it is, it is evident that, whether it was with reason or no, Coleridge contrived to charm many listeners of no mean capacity to judge of thought and diction, and to bring them often to his feet that he might renew the spell. Those who know his writings and find in them so many passages of stirring and glowing eloquence, will not easily be persuaded that his conversation did not often repeat similar charms, which reasonably held the ear of the listener, and which both instructed and inspired the mind. As a poet, it need not be contended, for it will not be denied, that Coleridge was among the greatest of his generation, and also one of the most truly poetical among all the generations of England's poets. As a philosopher he was distinguished for penetrating insight and concentrated and concentrating powers, although he lacked continuity and patience in exposition, and constantly obscured and confused the white rays of logical discrimination by the prismatic connections of his irrepressible imagination. He was pre-eminent as a critic upon almost every variety of subject-matter, equally great in all, whether the theme were theological, philosophical, historical, biographical, imaginative or poetical. His sensuous temperament was equally conspicuous with the readiness and range of his memory, the brilliancy of his fancy, the sweep of his imagination and the depth of his philosophic insight, while his large and generous nature sought to render judicial fairness to whatever he found to be true in any writer or any school. And yet with all these excellences he was not a man implicitly to trust in any one department of criticism or science. His indolence, his opium, his deference to his own imaginativeness and the readiness with which he mistook fancy for fact, and a brilliant conjecture for a verified induction, and a brilliant illustration for a solid generalization, render him untrustworthy as an inspirer of one's intellectual habits or the director of one's opinions.

No man of his time exerted a more various, a more inspiring or, on the whole, a more beneficent influence in England and America. To justify this remark we need only name a very few of the men who acknowledged their indebtedness to him and confessed the magic of his tongue and his pen. Men as far apart as Edward Irving and John Stuart Mill, the one most fervently, the other with his characteristic candor and coolness, owned their indebtedness to Coleridge at critical points in their mental and moral history. Thomas Carlyle and Ralph Waldo Emerson, the one with snarling ungraciousness, and the other with characteristic unconsciousness,

* THE COMPLETE WORKS OF SAMUEL TAYLOR COLERIDGE: with an Introductory Essay upon his Philosophical and Theological Opinions. Edited by Prof. W. G. T. SHEDD. In seven volumes, with an Index, by Arthur Gilman. New York: Harper & Brothers, 1884.

showed that Coleridge had breathed upon them the spell of his inspiration at critical periods of their intellectual and spiritual life. The heterogeneous school of theologians and ecclesiastics in the English Church, sometimes roughly grouped as Broad churchmen, can be connected most distinctly with his personal influence and the power of his writings. Thomas Arnold of Rugby, the brothers Hall and Frederic and Maurice will all be recognized as at once illustrating the truth of this remark. "The Aids to Reflection," "The Confessions of an Inquiring Spirit," and "The Literary Remains" contain the germs of most of the modern speculations that have agitated the religious world in England for the last fifty years.

What has been true of England in this period has been more conspicuously true of the United States within the same period. The "Aids to Reflection" were introduced to this country by President Marsh, of Vermont University, in 1829, whose preliminary discourse showed him to be a truly catholic theologian, a profound exegete and an earnest Christian. No sooner was it published than it began to work like leaven among theologians of every school, and its effects soon made themselves manifest in every division of the Protestant Church, and are still visible, although Coleridge is now rarely named as a theological authority. The times were most propitious for an influence like his. We were in the midst of a great religious awakening, which had not then reached its hight. Missionary enterprises abroad and movements for reform at home, sharp theological controversies, earnest exegetical discussions, parties and schisms in Churches occupied and absorbed much individual and social activity. The new Irenicum, offered by Coleridge—his free, yet faithful, his earnest, yet eloquent words—found a response in many young minds and an echo in many young hearts to whom they henceforth became a spell and inspiration. It is noticeable how many youthful preachers and critics confessed their indebtedness to Coleridge and felt his impress in almost every conceivable school of theological belief and ecclesiastical affinity; how many started with Coleridge and subsequently found themselves in some extreme of Calvinistic theology or High Church exclusiveness. Many such, who subsequently renounced every principle which he deemed most sacred, were foremost to confess their indebtedness to Coleridge as the inspirer of their youthful studies and the quickener of their intellectual and spiritual life.

It was not alone as a philosopher or a theologian that Coleridge made himself felt in this country. As a poet, and preeminently as a critic, he gave an elevated direction and a quickening stimulus to a generation that had just been satiated with Byron and Scott, and was ready to respond to a higher and holier inspiration than either could impart in their most elevated moods. As a critic who was also a poet, exemplifying his own theories, or at least enlivening them by his own brilliant achievements, he was at once discriminating, catholic and sympathizing. The writer can well remember, when a young boy, seeing a copy of the "Rime of the Ancient Mariner" in a circulating library, the first American reprint of this unique and marvelous poem that had been published at a venture, and doubtless at a loss, at a time when books were few and English reprints were scanty. This was several years before Coleridge, as a poet, had gained the public ear. How many has he charmed and soothed and inspirited with noble sentiments, uttered in matchless words of music, since that time! How many more has he taught, by his eloquent and discriminating criticisms to study the poets and writers of his own and earlier days with a profounder insight and a more appreciative sympathy.

This edition of Coleridge's works is the only attempt at a complete edition which has ever been achieved. It lacks his political writings only to make it entirely complete. The more is the pity that it should be deficient in these. The collector of English imprints of his works finds himself with an oddly assorted collection of volumes, and these collections are rare in the United States.

The Index which is now supplied has long been needed, and seems in the main to have been carefully prepared, although we miss a reference to one eloquent and striking passage; but one can hardly follow any reference without lighting upon some gem of thought, some striking utterance, some outburst of eloquence or memorable remark which is worth turning to a second time. It would not be amiss, in these days of exacter thinking and more careful reading and wider sympathies, for the theologian and philosopher to acquaint himself with Coleridge.

P. S.—Apropos to the Index for the writings of Coleridge and to the special value of the same, may we not bespeak a similar Index for the writings of one of the leaders of present thought, Herbert Spencer, who, it must be conceded, is a leader of a very different spirit from Coleridge, although he is regarded by his disciples with equal if not less discriminating enthusiasm. Nothing would be more cordially hailed by his critics and *dissentients* than a carefully wrought and copious Index, which would array under the same categories and terms the varying and incomplete and contrary definitions and arguments which he has uttered in various writings, at different times. The only danger which might be encountered would be that these contradictory conceptions, when brought into near conjunction, might act as polar opposites and be attended with some form of destructive consequences. If the consequence should be that the undiscriminating admiration of some of his ardent disciples should be abated, no serious harm would ensue. Will Professor Youmans note the suggestion and give us the ample Index, which would save Spencer's critics and expounders a world of trouble?

YALE COLLEGE.

....*A Confederate Soldier in Egypt* (Dodd, Mead & Co.), by W. W. Loring, late Colonel in the U. S. Army, Major-General in the Confederate Service and Féreek Pacha and General in the Army of the Khédive of Egypt, is in no sense a great book, though an interesting one. With our first glance at the title page we regret that General Loring did not choose the larger title of "an *American* soldier in Egypt," and this regret becomes wonder when we discover his Garrisonian attitude toward Egyptian slavery, and see how he lays himself open to the charge of inconsistency, in the eyes, at least, of Northern readers. With a ten years' service under the late Khédive, Ismail Pacha, General Loring had an excellent opportunity for seeing and knowing Egypt, and, being a man of keen observation, his book must be of general interest, however prejudiced the sympathies or erroneous the opinions of the author may be, simply because it covers an epochal period in Egyptian history and a field almost unoccupied. In some respects, however, the book enters into competition with the thousands that have been written since Herodotus described the Pyramids. The manners and customs of the people, ancient and modern, their religion, their art, their country, their climate, in turn and at every turn divert the attention of the reader from the praises of Ismail and the alleged greed of the English bondholders. These descriptions are vigorous and nowhere tiresome; but we must be wary in accepting the author's opinions, even when these are laid down as dogmas. He compares the Nile voyage in a *diahbeeyah* to a journey across the American plains in an ambulance, and asserts that "the voyager is always glad when he gets through with his trip, even on a steamer." Such a statement prepares us for the conclusion to the description of the huge, shapeless, unrecognizable, broken mass of granite that was once a statue of Rameses II; we are told that "there is no object that so arrests the attention of all who visit Egypt as the remains of the grand statue of this king." We have alluded to the vigor of General Loring's pen; but we must confess that often a certain looseness of style is manifest, as a single illustration will show: "Ismail Pacha was Khédive of Egypt during my service. He was the first to hold that dignity. The sum which purchased this rank and title from the Sultan was very large. He is past the meridian of life, under medium hight, but compactly built." The politico-historical portion of the book will attract not only the chief interest, but also the chief adverse criticism. Few will agree with the author in his estimate of the character of the ex-Khédive. He makes Ismail the hero, the philanthropist, the reformer, the martyr. On the very first page of the preface, he says that Ismail Pacha was, "to his thinking, the only man who thoroughly understood the wants of his country." Through four hundred and fifty pages General Loring remains loyal to this belief, and in the last sentence of the book says of Ismail: "In his exile he has my sympathies, and he will always find at least one who respects and honors him." Certainly General Loring has repaid well the debt of gratitude under which the favors of ten years placed him. Not less marked than his defense of the ex-Khédive is his bitter criticism of the European control, of the policy that was prompted by the bondholders, of the English interference that drove Arabi to rebellion and reduced Alexandria to ruins. No opportunity of attacking England is neglected. The position taken at the outset by the assertion, on page 17, that "the hopeless misery entailed by British policy can never be estimated," is zealously developed throughout the book. Zeal, however, becomes prejudice with the intimation, on page 181, that England bribed the Sultan to depose Ismail in favor of his son, Tewfik. We will confess that we were considerably surprised (and not a little pleased), after all the attacks, criticisms and intimations, to read, on page 261, that "the only hope for Egypt, from the source of the Nile to its mouth, is in England. If she relegates Egypt back to despotism, it will be a trebly refined cruelty." The book should have ended with that sentiment. Our space will not allow us to speak in detail of the second part of General Loring's work, giving his military experiences in Abyssinia as second in command of the fruitless expedition of 1876. Suffice it to say that his description of the country, the people, their customs, etc., are both instructive and interesting, and that the accounts of marches, military preparations and battles are somewhat tiresome.

....*The Academy Boys in Camp*, by Mrs. S. F. Spear (Congregational Sunday-school and Publishing Society), tells the story of how certain boys set at naught pious George Herbert's maxim,

"Dare to be true. Nothing can need a lie;
A fault that needs it most grows two thereby,"

and how the fault multiplied accordingly till they made confession and, at last, their peace with the teacher and the school. The "camping out" part of the story is made true to life, in so far as the fun and the annoyance are about equally balanced.——*The Forged Letter, and Other Stories*, by Sarah P. Brigham, contains half a dozen or more short stories of average merit and sound moral teaching, the lessons being of a sort that seems less hackneyed than those of the ordinary Sunday-school book; as, for example, the story of the thoughtless boys who purposely provoked the choleric deacon to an insane wrath, and the wise rebuke that was administered them therefor.——In *Ned Harwood's Delight; or, The Homes of the Giants*, Mrs. S. G. Knight undertakes to convey information in regard to Bible sites and cities by means of imaginary Sunday afternoon conversations. One can hardly imagine Ned Harwood, or any other boy, taking such great delight in quotations from Dr. Merrill and Mr. Porter, unless, as is suggested, the lesson in Biblical Geography was an alternative to the customary catechetical exercise. The perniciousness of books of this sort lies in the fact that theories of all sorts and dates, whether well-grounded or not, are jumbled together with no discrimination as to what is accepted as trustworthy by the best scholars of the day. No society that professes to do honest work has a right to issue such a book as this until it has been subjected to the critical judgment of such scholars as President Bartlett, Professors Toy, Lyon, Paine, Hall, and Doctors Laurie and Crosby.——The Rev. F. A. Reed, author of "The Twin Heroes," has written, as a companion volume, *The Boy Lollard*, a story of the readers of Tyndale's New Testament, in the time of Henry VIII. This line of historical story-writing has been very popular with English authors of Sunday-school literature, but has been followed but seldom by writers on this side of the Atlantic. As an illustration, we pick up, just at hand, one of Robert Carter & Brothers' republications—*Wearyholme; or, Seed-time and Harvest*, a tale of the Restoration of Charles the Second, by Emily Sarah Holt—a story in a somewhat sprightlier vein than this of Mr. Reed's, but fully as earnest in its inculcation of religious truth. There is a long list of religious historical tales by the same author, some better, some worse, so far as literary merit goes, but all instructive reading for young people. The companion volumes by Mr. Reed are held in so high esteem by the Rev. A. E. Dunning, the Sunday-school Secretary, that, in his valuable little manual, *The Sunday-school Library*, which gives, in an appendix, a descriptive catalogue of a specimen library of about fifty volumes—eight of the fifty being upon Christian history—two of the eight are these companion volumes, "Twin Heroes" and "The Boy Lollard." Mr. Dunning's little book should be in the hands of every Sunday-school librarian. Besides this catalogue of a model library, it treats of the history, object, authorship, selection, use, distribution and power of the Sunday-school library, and it contains hints for the writers no less than the readers of the books. These books, excepting *Wearyholme*, are all issued by the Congregational Sunday-school and Publishing Society, Boston.——*Not My Way; or, Good Out of Evil*, by T. M. Browne, is an inoffensive and uninteresting story of English love and religion. *Grace Darling, the Heroine of the Farne Islands. Her Life and Lessons*, by Eva Hope, is a sound and sensible story of a brave woman's life and work. True, its literary finish is not of the highest; but in place of that the author gives us poetical quotations by the scores, of all degrees of applicability. Some of the poorest of the present, however, have an interest from their having been written in commemoration of Grace Darling's heroism. It is a wholesome story and ought to do good. *A Loving Sister* is a story book written for big girls, by Mrs. W. J. Hays, in continuation of "A Domestic Heroine," published a year or two since. These three books, which none of them rise above the commonplace, are published by Thomas Whittaker, New York.——So far as we know them, the "Pansy" books are all good, at all events the last we have read, *An Endless Chain*, is. (Boston: D. Lothrop & Co.) The story is bright and natural, and has a very serious line of thought running through it, which, however, is never dull or somber. The main purpose of the story is to exhibit the "endless chain" of hidden connections and influences which carry on God's plans of mercy for us in life. We could wish that the author's views of language were as high and pure as her ethics.

....*Day's Collacon; an Encyclopædia of Prose Quotations* gets its name, as the author leaves us to explain, from its relation to Mr. James Ellis's "Laconia; or, Gems of Literature, Original and Selected," whose laconic quotations were so numerous and apt to the purpose maturing in Mr. Day's mind to produce a similar but larger work, as to lead him to combine his laconics with Mr. Ellis's in a volume whose novel title expresses the combined authorship. The compilation, in limiting itself to prose, keeps off a much-betrodden field and marks out a distinct and definite one for itself. It implies an enormous amount of labor and cannot fail to give very sensible assistance to writers and speakers who are in daily need of drawing on compilations of this kind. That these one thousand large octavo pages of prose quotations contain anything like all that is to be found in English literature on the more than two thousand topics mentioned, or that they contain the larger part of the best uttered on those subjects is not to be expected. They do, however, contain classified compilations, under these two thousand topics, of vastly more quotations than any one memory could command. These selections are made with good judgment, and imply wide reading. The criticism we are most disposed to make on them as a whole is that they are rather too somber and lack piquancy, and would be better had the compilers extended their search further into the fields of wit and brilliancy. This is, in some measure, the fate of prose. The most serious defect in the method of the compilation is the failure to identify the quotations by volume and page—an omission which leaves us unable to verify the work or to say whether it is done accurately or not. Some of the quotations we recognize and are sure of. As for the rest, we may assume that this enormous mass of about forty thousand quotations, has at least a substantial accuracy, though a closer gleaning would, no doubt, discover some need of minor corrections, like the notice of Rowland G. Hazard, "an American writer on language," which overlooks the greater field of philosophy in which Mr. Hazard has distinguished his name. The method adopted to give the reader access to the contents is obvious and good, consisting, first, of an index of the two thousand and more topics, with the page containing the quotations compiled under each head. To this is added an elaborate and thoroughly constructed "biographical index," prepared, we understand, by Mr. James Ellis, and as far as editorial work goes, the most striking feature of the compilation. This biographical index contains a list of the eight thousand and more persons from whom quotations are taken in the work, with a list of the topics under which these extracts occur in the body of the encyclopædia and the briefest possible statement of the biographic facts. A reader wishing to find whether the volume contains anything to his purpose from any given author—Marcus Aurelius, or Addison, or Robert South, for example—can, in moment, run over the list given under the author's name, and decide at a glance what aid the compilation brings him. We find in this index, under the heading "Tilden, Samuel Jones," the notice that "In 1876 he was nominated for President, and received a majority of the popular vote; but by the fraudulent action of the Republican managers he was deprived of the honor." This is worse than Dr. Johnson's definition of "Excise," and an altogether outrageous hunting of an author's own personal animosities. The names quoted are from all ages and lands, from among the living and the dead, and are selected apparently simply with reference to the fact that the compiler has some quotations from this source to introduce. The worst feature in the work is its illustrations, which, bad as they are, do not seriously affect the usefulness of the volume.

....*Camping Among Cannibals*, by Alfred

St. Johnston (Macmillan & Co.), is an immensely readable book, by an author who possesses great descriptive powers, and has at his command a transparent, easy English style, which reproduces the soft and languorous quality of the Pacific land and people, and with a little attention to details and a little infusion of classical severity, would be well nigh perfect in its kind. Mr. St. Johnston is almost too much in sympathy with his Polynesians to be accepted on all points by his Christian readers. He sees things very much with the eyes of a sportsman who travels for sport and whose game is the untrodden wilds of nature, or men and things generally in the state of nature. He is Christian enough to admit the general benefits these Samoan and Fiji Islanders have received from the missionaries, though he cannot suppress his lament for the savage simplicity that has forever fled, nor refuse to let his humor play on the incongruous comicalities of the Polynesian translation of modern civilization. Among the experiences of his first day in Fiji was a native concert, sung in the European manner, with pure Polynesian contraltos, who were eager for European musical gossip, and had "formed an immense idea of Sims Reeves, and considered him a constant thorn in the side of all them *I*-talian and foreign singers." The tropical luxuriousness of sky, air and vegetation acts on him like an intoxication. Had we not seen Miss Bird's "Six Months in the Sandwich Islands" we should say that such pictures of the Pacific world and people were never before put into words. The interest of the volume culminates when he has left the Friendly Islands, the Tongans and the Samoans, and reaches the Fiji group. Here he is on the ground of Mrs. C. F. Gordon-Cumming's "At Home in Fiji," though he takes an entirely different line from hers, and plunges into the cannibal depths of the Colo Mountains, which he explored with great hardihood and in absolute reliance on his own personal resources, only turning back when it became evident that the ovens were already a-warming for him, and he must choose between a break for the woods and being eaten by the chief. The account given of cannibalism is substantially the same as Mrs. Gordon-Cumming's, though she did not come so near to it as to escape the ovens only by the breadth of one narrow stream, and to have to run with the distant clangor of the cannibal dinner-bell in her ears. Mr. St. Johnston gives a full account of the Fiji practice of a kind of euthanasia for old and infirm persons, for hopeless cripples, and others whose life had become a burden. He describes the frightful custom of preparing the grave of the aged chief, and burying him in it with his strangled wives. The low estimate put on life, and the strange, weird notion of death has many illustrations in the volume—none more singular than the custom of setting the four corner posts of a chief's house on the body of four young men, strangled and buried deep in the ground, in some intimation of a faith that their strong arms could, even in death, hold up the house. This traveler found the houses of these chiefs built around a central tree or post, which reminds us of that which, in the "Odyssey" figures in the house of Ulysses. Mr. St. Johnston notices the combination in these tribes of cruelty and savagery with great softness and gentleness in their ordinary manner. The combination is not as rare nor as surprising as he thinks. It is simply the common basis for a *modus vivendi* among people where the slightest provocation might bring one to the ovens. It is like the studied politeness which we have often noticed in the South and Southwest under the rule of the bowie knife and the pistol. The volume is full of quotable passages for which we have no room.

....The short treatise on *Catarrh, Sore-throat and Hoarseness*, by Dr. Kitchen (G. P. Putnam & Sons) gives, with considerable detail, the anatomy of the throat and air passages. It shows how health of this part of the organism is to be fostered, and what are the various deviations therefrom. This is followed by some comments on treatment and pictures of instruments. It is a plain and elementary book, which is not likely to do any harm. If meant as a popular treatise, we hardly see the necessity of such a plate as that on page 74, and it is not needed for the instruction of practitioners. We suppose the author to have prepared the book as an exercise, and to draw attention to his specialty. This it does in a simple and unpretending way.——*Lessons on the Human Body*, by Orestes M. Brands (Leach, Shewell & Sanborn: Boston and New York) is a class-book of physiology and hygiene, by a teacher. In it he shows his practical experience and his real capacity to teach. The arrangement and editorial execution of the book is also good. Its incompleteness is in the fact that the author lacks drill in the subjects upon which he writes, and so has been compelled to be a compiler. He is thus led into a few errors, which show that he is not adequate to what he has undertaken. He has, therefore, suffered beyond his desert at the hands of the reviewers. We think so well of the arrangement of the adaptation of questions, and of some other good points, that we hope it will be re-edited under the advice of some skilled authority in physiology and hygiene.——A book on *Female Hygiene and Female Diseases*, by Dr. Shirk (Lancaster Publishing Company), brings up the question whether such books written for the laity are of any real value. It treats of subjects upon which most women can not become sufficiently informed for self-treatment. Many, no doubt, after the reading will have imaginary diseases. The author writes in excellent spirit, and has evidently devoted much attention to his subject. But we would scarcely adopt all his views, or believe it necessary that every girl should have six months vacation at fourteen, or spend three days in bed each month. We think the physician can obtain many good suggestions from the author; but we doubt whether it will be of much service to the reading public.——Two teachers of experience, Mary J. Safford, M.D., and Mary E. Allen, have given us a few chatty papers on *Health and Strength for Girls*. (D. Lothrop & Co., Boston.) The ten stories or sketches which make up the book give us ideas of real and artificial life with their common errors, and often point the way to better management of ourselves and our surroundings. How to eat, how to dress, how to exercise, how to live are well illustrated and enforced. It is a collection of papers which many will read with profit, and more with harm.

....Miss Grace A. Oliver follows her sketch of Maria Edgeworth with another of Mrs. Barbauld, prefixed to a neat little volume of *Tales, Poems and Essays*, by Anna Letitia Barbauld. (Boston: Roberts Brothers.) We take unmixed satisfaction in every attempt to draw the young readers of the present generation to the classics of juvenile literature; and amid them all none shines brighter than the works of the gifted and admirable woman whose "Hymns in Prose," and fables and "Early Lessons" left so deep an impression on the first generation that read them. Miss Oliver's sketch, prefixed to this attractive selection, preserves the salient features and picturesque outlines of a life which was rich in interest from the moment it began till it ended. Mrs. Barbauld was descended from an ancestry which had in it a strain of "Barebones" Puritanism on the one hand, and on the other included the English Squire, who, as county magistrate, committed John Bunyan to Bedford jail. Her own childhood was beautiful and gay. Suitors pressed her for her hand while she was yet a girl. Endless anecdotes survive of the sallies, the exuberant spirits and bounding strength of the bright girl. One of the best is in Miss Oliver's pages, of a rich farmer who pressed so hard in his suit that, unable to escape him otherwise, the athletic maiden sprang into a tree, swung herself from it to the garden wall, and, disappearing on the other side, left him standing *planté là*, to live and die a bachelor, with but one volume in his house besides his Bible—the works of Mrs. Barbauld. Miss Oliver's sketch is too brief to tell all we want to know of this gifted lady, whose poetic genius rose to its best work when she was well past the age of seventy. But she has written enough to make her readers desire more, which is, perhaps, the best thing to be expected of brief sketches of this kind. The compilation from her writings is made with judgment, and is wide and various enough to contain selections of solid value in themselves, while at the same time they represent the author fairly.

....Bismarck has found his Boswell in Moritz Busch, who follows his previous volume on "The Chancellor in the Franco-German War" with another, *Our Chancellor; Sketches for a Historical Picture*, translated by William Beatty Kingston; published, two volumes in one, by the Messrs. Charles Scribner's Sons. The range of this volume is wider than that of the preceding, and is a study of the German Chancellor at every period and in each crisis of his life. It sketches his growth, the formation and change of his opinions, and his attitude to matters of all sorts, great and small, public and private, in which he has been engaged—all, of course, from the strictly Bismarckian and personal point of view. This is the value of the book, and, as Herr Busch has been admitted into constant and familiar relations with the Chancellor, and apparently allowed his liberty in those familiar relations to give him every facility in his work, it would seem to be a fair conclusion that Prince Bismarck is not insensible to the large place he fills in modern history, and proposes to have his eye on the materials for writing it. In the present volume Herr Busch shows the progress he has made in the command of his subject in many ways. He can no longer, for example, satisfy himself with the simple story given in his earlier work of Bismarck's religious life and convictions. The facts have grown more complicated. The history has phases which perplex him; but the narrative bears on its face evidence of greater truthfulness and accuracy. The same remark may be made of the portrait given in this work of the Chancellor. It is more complex, more enigmatic, than that given by the same author before, and, in the degree that it is so, more truthful. Herr Busch has at length sounded deep enough to strike on that saturnine, sad, and lonely feeling which is so often characteristic of great genius. He calls it Bismarck's pessimism, though it is more than probable that the only traces of real pessimism in the German Chancellor are due to his own spleen or Busch's thickness.

....Professor W. G. T. Shedd's "Sermons to the Natural Man," published in 1871, are familiar to our readers, and highly valued. Their complement is now published by the Messrs. Charles Scribner's Sons in a volume of *Sermons to the Spiritual Man*. None of our preachers has surpassed Dr. Shedd in the clear-cut precision and consistent development of his sermons. They are full of robust, masculine vigor and a fearlessness of faith which makes them unique. There is so much of the solid sense and homely plainness of the best examples of the pulpit in them that we would not venture, as the author himself does, in his preface, with some excess of modesty, to despair of their popularity. Whoever reads these sermons gets full pay with every word he reads. They will clarify his mind, strengthen his conscience, and elevate his views of life and man's destiny in it. Two characteristic sermons, especially as to the titles given them, are "The Christian Imperfect, yet a Saint," and "The Sense of Sin Leads to Holiness, and the Conceit of Holiness Leads to Sin."——The publication of Vol. III of *Sermons by the late Rev. Charles Wadsworth, D.D., of San Francisco and Philadelphia*, adds another published block to the brilliant preacher's fame. Dr. Wadsworth was, as a preacher, absolutely without models. It is easy to detect resemblances between him and others, and to allude to his study of Melville and admiration for him. But once at work with his pen, or in the pulpit, giving out what he had written, he was like no man but himself, and no man was like him. No man who had so much in him ever dared such florid flights as he. The gorgeous plumage is undimmed in the printed volume; but the strange manner that no one could imitate, but which served him so well, is not there. The sermons as read preserve their serious tone, and the illustrations do not fly away with the subject. Calvinism has, perhaps, never been preached more gorgeously. (Presb. Publishing Co., Philadelphia.)

....*Our Famous Women* is published by the Messrs. A. D. Worthington & Co., of Hartford, who have taken more than ordinary pains to manufacture a good book, which they sell only by subscription. It contains the "Lives and Deeds of American Women" distinguished in letters or in action, written by twenty authors of their own sex, who were selected, in each case, for their friendly acquaintance with the subject. In all thirty sketches of distinguished women are given. Most of them are living; six only, we believe, are dead. The notices are genial and appreciative, though not so rose-colored as to impair their value as general sketches. The selections of subjects and authors are good and show a much higher standard, both in the selection and assignment, than usual. The list, as it stands, represents mainly the achievements of American women in letters, with Charlotte Cushman thrown in to represent the stage, Miss Kellogg to represent music, the Doctors Blackwell to represent medicine. The list, it will be seen, is by no means exhaustive. For popular use in the best sense, the compilation is admirably designed and well carried out. The twenty authors selected to do the work compose a brilliant staff of editors, which could hardly be better.——*The Mothers of Great Men and Women, and Some Wives of Great Men*, by Laura C. Holloway (Funk & Wagnalls) is a loosely written series of miscellaneous biographic notices, not without popular attractions, and of different merit.

....Close upon the heels of Mr. Henry Irving's return to London with the Lyceum troop, and with Miss Ellen Terry, the Messrs. James R. Osgood & Co. publish a neat 16mo volume of *Henry Irving's Impressions of America*, as narrated in a series of sketches, chronicles and conversations compiled by the dramatist's friend, Mr. Joseph Hatton, the author of several volumes, among them "To-day in America." It will have a great run, and for a bright, dashing book, full of the refined sensationalism of Mr. Irving's method and manner, deserves to have. Some of the most amusing scraps in the book were captured in the far West, and are published as comical examples of the methods relied on there for filling the playhouses. Mr. Irving made no secret at any time of the fact that he was happy and at home here. He had, also, a bright, good-humored and graceful way of vindicating his own independence, and does the same in these pages. Mr. Hatton stumbles occasionally in his facts. He must have had a particularly dull day of it from Baltimore to Brooklyn, or he would hardly have imagined the two hundred miles he had crossed to be "five or six hundred." After reading the boundless admiration of the author for Mr. Chauncey Depew, it is odd to come to such a sentence as this, on p. 167: "Mr. George William Curtis struck me as one who might be very eloquent as a speaker."

....Mr. Parke Godwin promptly follows his previous four volumes of the "Life and Poetic Works of William Cullen Bryant" with two volumes of his "Prose Writings," making Vols. V. and VI of the uniform set. The first of the two contains Mr. Bryant's *Essays, Tales and Orations*, the second his *Travels, Addresses and Comments*. (D. Appleton & Co.) The earlier plan, that these volumes should contain a complete edition of his orations, addresses and letters of travel had to be abandoned. The collection now published is more miscellaneous, but on that account gives a better view of the variety of the poet's accomplishments and of the range and extent of his power. Mr. Godwin's work ends with this volume; but he intimates, in the preface, that, for the convenience of those who would like to have Mr. Bryant's complete works collected in an edition uniform with this, arrangements are in progress with the owners of Mr. Bryant's translations of Homer, the Messrs. Houghton, Mifflin & Co., to issue them in uniform shape with the present volumes.

... *Aunt Charlotte's Stories of American History*, by Charlotte M. Yonge and H. Hastings Weld, D.D. (D. Appleton & Co.), is meant to cover the whole ground of American history, both for North and South America. It is elementary in its character, carefully and judiciously prepared for use in that primary stage when what is required is little more than a simple sketch, with the outlines drawn correctly, the main points and results given, enough filled in to be interesting and get a hold of the young imagination, and yet nothing introduced to start the little reader on the wrong track, nor with misleading impressions. On the whole, we regard this manual as likely to meet these points, to impress the child with what is greatest and best in American history, to start him with a conception of its meaning, which is true as far as it goes, and lay a good furrow through the field.

....We have from Mr. J. W. Bouton, the *Catalogue Illustré Du Salon*, for 1884, with about 300 illustrations made on original designs of their pictures contributed for the purpose by the artists, and published under the direction of F. G. Dumas. This is the sixth annual edition of the official publication of this illustrated catalogue of the French *Salon*, and every year the immense value of these reproductions becomes more apparent, both in their general relations to art and as indications and memoirs of what the Exhibition contained, and of what it was.

....The American Social Science Association has published its *Journal Containing the Saratoga Papers and Transactions for* 1883. (G. P. Putnam's Sons.) This number is rich in papers of high value, among which we notice Dr. E. M. Hunt's address on "Health and Social Science," G. E. Waring's paper on "House Building and House Drainage," Prof. W. T. Harris on "Moral Education in Schools," Mr. Commissioner Gregory's paper on "The American Civil Service Commission," and Mr. C. L. Brace's "Child Helping in New York."

....*Cassell's Illustrated Guide to Paris* would serve a Summer traveler on all the routes from London, giving him such aid as he requires by the way with notes and illustrations of what they have to see, and brief convenient traveling directions. In the French capital he will find it neatly arranged and full enough to answer the needs of a tourist. The clear map given of the city is very good and serviceable.

....Our acknowledgements are due to the Messrs. Root & Tinker, of this city, for their new engraving of the *Representative London Journalists*. The group contains the portraits of eleven of the editors of the most influential journals, imprinted in a miniature *fac simile* of their own first page.

LITERARY NOTES.

The Current has purchased from Edgar Fawcett, the poet-novelist of New York, a serial, whose publication will shortly be begun, entitled "Mildred Allaire." The scenes of the story are laid in Virginia during the War.

....Anson D. F. Randolph & Co., will have ready early in June, the first volume of the reprint of "The Life and Times of Jesus the Messiah," by Alfred Edersheim, D.D., followed early in July by the second volume, completing the work.

....The London *Saturday Review*, noticing E. E. Brown's "Life of Oliver Wendell Holmes," recently published by D. Lothrop & Co., declares that of all living American writers, this is the one who may most truly be said to have won the hearts of English readers.

....A prominent illustration of the June number of the *English Illustrated Magazine* will be the engraving of Mrs. Siddons, from Gainsborough's portrait in the National Gallery. A design by George du Maurier entitled, "Der Tod als Freund" appears in the same number.

....G. P. Putnam's Sons will publish shortly "The Hollanders in Nova Zembla," an Arctic poem (and standard epic in Dutch literature), by Hendrik Tollens. The translator is the Reverend Daniel Van Pelt. A preface and historical intro-

duction to the work will be furnished by Samuel Richard Van Campen, F.R.G.S.

....Macmillan & Co. have in preparation a complete library edition, in seven volumes (to be published monthly) of the works of Lord Tennyson. The first volume, containing a steel portrait after a photograph by Rejlander, will be published about June 1st. There will also be a limited edition printed on the best hand-made paper. This will be sold only in sets.

....Commander Henry H. Gorringe's fine work on "Egyptian Obelisks" contains, among other full-page photographs, a portrait of Cleopatra, deduced from the best impressions of coins that bear the profile of the queen who held Antony in bondage. The publisher of the book, R. Worthington, is now putting it into the market at a considerably reduced price.

...."Ouida's" new novel, "Princess Napraxine," is to be brought out immediately by J. B. Lippincott & Co. This house will also publish a new translation, by Mrs. A. L. Wister, "Quicksands," which is Adolf Streckfuss's novel, "Cliffs of Fortune," in English; Col. W. C. Falkner's "Rapid Ramblings in Europe," and Dr. J. S. Rothschild's "Vacation Cruisings in the Chesapeake and Delaware Bays."

...William S. Gottsberger, who has brought out with success so considerable a number of translated novels, particularly those from German authors, is to publish immediately "Clytia; a Romance of the Sixteenth Century," by the author of "Antinöus." The period of its action is the Post-Lutheran Reformation," the scene the Palatinate, and its hero a Jesuit emissary sent out by the Society to subvert in the disguise of a Protestant presbyter. His position as confessor of a reformed sisterhood introduces him to the heroine of the novel. The book is highly commended by the London *Saturday Review*.

....Persons are not yet tired of asking each other whether Addison's famous sacred ode, "The Spacious Firmament on High," was actually his composition or the work of Marvell, to whom, in even so excellent a collection of verse as "Bryant's Library of Poetry and Song," the hymn is credited. In response to the inquiry of a correspondent, Mr. John Bartlett, the compiler of the well-known "Familiar Quotations," recently said, in a private letter:

"It is not generally known, perhaps, that Mr. Bryant declined to be responsible for the errors in the so-called 'Bryant Collection.' In this very instance a correspondent of *The Boston Transcript* drew from him the statement, with regard to Marvell, that the selection was not his own, etc. The question of the authorship of Addison's Ode was settled, conclusively, more than fifty years ago. *Notes and Queries* has, from time to time, settled the point again and again—as often as such bungling compilers make it necessary. The facts are these: Captain Thompson, the illiterate literary executor of Marvell, published, in 1776, all the MSS. found among the latter's papers. Among them was Addison's Ode, some of Watts's hymns, and the like; and not till the collected works of these authors appeared, was the paternity established of the respective poems. I think no editor of Addison, without inheriting the 'mantel-piece' of Thomson, would be guilty of referring to a matter so untenable as Marvell's claim."

BOOKS OF THE WEEK.

[Owing to the bewildering variety recently introduced into the size and form of printing paper, the old designations of books, as 4to, 8vo, 12mo, etc., give so little indication of size that we shall hereafter, for the present, at least, give the measures of books in this list in inches and quarters. The number first given is the length.]

The Mothers of Great Men and Women, and Some Wives of Great Men. By Laura C. Holloway, author of "The Ladies of the White House," etc. Illustrated. 8¾x5¾, pp. xxiii, 647. New York: Funk & Wagnalls..... 3 00

Rome in America. By Justin D. Fulton, D.D. With a Sketch of the Author by Rev. R. S. MacArthur, D.D. 7¾x4¾, pp. ii, 164. The same..... 1 00

The Fortunes of Rachael. By Edward Everett Hale, author of "The Man Without a Country," etc. 7¾x4¾, pp. iv, 221. The same..... 1 00

Prose Writings of William Cullen Bryant. Edited by Parke Godwin. In two volumes. 9x6¼. Vol. I. Essays, Tales and Orations. Pp. vii, 431. Vol. II. Travels, Addresses, and Comments. Pp. vi, 434. New York: D. Appleton & Co..... 6 00

A Story of the *Coup D'Etat*. By M. De Maupas. Freely translated, with notes, by Albert D. Vandam, author of "Sketches of French Society," etc. 7¾x4¾, pp. viii, 467. The same... 1 75

Property and Progress; or, a Brief Inquiry into Contemporary Social Agitation in England. By W. H. Mallock. 7¾x5, pp. xii, 248. New York: G. P. Putnam's Sons..... 1 00

The Book of the Beginnings. A Study in Genesis, with an Introduction to the Pentateuch. By R. Heber Newton. 6¾x4½, pp. xv, 311. The same..... 1 00

Mrs. Lincoln's Boston Cook Book. What to do and what not to do in cooking. By Mrs. D. A. Lincoln, of the Boston Cooking School. 7¾x4¾, pp. xv, 536. Boston: Roberts Bros.... 2 00

Miss Toosey's Mission, and Laddie. 6¾x4¾, pp. 183. The same..... 0 75

An Average Man. By Robert Grant, author of "Confessions of a Frivolous Girl," etc. 7¾x4¾, pp. 300. Boston: James R. Osgood & Co. 1 50

A Midsummer Madness. By Ellen Olney Kirk. 6¾x4¾, pp. 305. The same..... 1 25

Sermons. By the Rev. Charles Wadsworth, D.D. 7¾x4¾, pp. 398. Philadelphia: Presbyterian Publishing Co..... 0 75

Mites Against Millions; or, Childhood Against the World. 7¾x4¾, pp. v, 182. The same.... 0 75

There Was Once a Man. A Story. By E. H. Newell. 7¾x4¾, pp. viii, 326. New York: Fords, Howard & Hulbert..... 1 50

A Palace-Prison; Or, the Past and the Present. 6¾x4¾, pp. vi, 247. The same..... 1 00

The Elements of Rhetoric and Composition; a Text-Book for Schools and Colleges. By David J. Hill, LL.D., author of the "Science of Rhetoric." New Edition. 7¾x4¾, pp. xvii, 270. New York and Chicago: Sheldon & Co..... 1 00

The Elements of Logic, a Text-Book for Schools and Colleges, being the Elementary Lessons in Logic. By W. Stanley Jevons, LL.D., F. R. S. Recast by David J. Hill, LL.D. 7¾x4¾, pp. xviii, 330. The same..... 1 00

Titles of the First Books from the Earliest Presses established in different Cities, Towns, and Monasteries in Europe, before the End of the Fifteenth Century, with Brief Notes upon their Printers. Illustrated with Reproductions of Early Types and First Engravings of the Printing Press. By Rush C. Hawkins. 11¾x8¾, pp. xxix, 143. New York: J. W. Bouton. London: B. Quaritch..... 10 00

Our Home Doctor. Domestic and Botanical Remedies Simplified and Explained for Family Treatment. With a Treatise upon Suspended Animation, the Danger of Burying Alive, and Directions for Restoration. By Moore Russell Fletcher, M.D., Fellow of the Mass. Med. Soc. since 1837. 8¼x5¾, pp. vii, 402. Boston: Wilson Bros..... 2 00

Superior Fishing; or, the Striped Bass, Trout, Black Bass, and Blue Fish of the Northern States. By Robert Barnwell Roosevelt, President of the New York Fishery Commission. Illustrated. 7¾x4¾, pp. xii, 340. New York: Orange Judd Co..... 2 50

But a Philistine. By Virginia F. Townsend. 7¾x4¾, pp. 236. Boston: Lee & Shepard. New York: Charles T. Dillingham..... 1 50

Beethoven's Nine Symphonies. Analytical Essays by Sir George Grove, D.C.L. With an Introduction by the Author and a Preface by Georg Henschel. 6¾x5, pp. xv, 229. Boston: Geo. H. Ellis..... 1 50

The History of France from the Earliest Times to 1848. By M. Guizot and Madame Guizot DeWitt. Translated by Robert Black. Illustrated. Vol. I. 7¾x5, pp. 498. New York: John B. Alden..... .....

Professor Conant; a Story of English and American Social and Political Life. By Hon. J. S. Huntington, Q.C. 7¾x4¾, pp. v, 291. New York: R. Worthington..... 1 25

A Progressive Series of Inductive Lessons in Latin, based on Material drawn from Classical Resources, especially from Cæsar's Commentaries. By John Tetlow, A.M. 7¾x4¾, pp xi, 340. Boston: Ginn, Heath & Co..... 1 25

Fussbudget's Folks. By Anna F. Burnham. 6¾x4¾, pp. 198. Boston: Congregational Sunday-school and Publishing Society..... 1 00

Reflections in Palestine. 1883. By Charles George Gordon. 7¾x4¾, pp. x, 124. London: Macmillan & Co..... 0 90

Roadside Songs of Tuscany. Translated and Illustrated by Francesca Alexander, and edited by John Ruskin, LL.D. Part I. The Story of Lucia. 9¼x6¾, pp. 36. New York: John Wiley & Son..... 0 75

Outlines of Sentence-Making. A Brief Course in Composition. By C. W. Bardeen, author of "A Complete System of Rhetoric," etc. 7¾x4¾, pp. 167. New York: A. S. Barnes & Co.... .....

Brief Notes for Temperance Teachers. By Benjamin Ward Richardson, M.D., F.R.S., author of "The Temperance Lesson Book," etc. 7¾x4¾, pp. 127. New York: National Temperance Society and Publication House. 0 50

Genesis the Third: History, not Fable. Being the Merchants' Lecture for March, 1883, delivered at the Weigh House Chapel. By Edward White. 7¾x4¾, pp. 82. London: T. Fisher Unwin..... 0 50

Cassell's Illustrated Guide to Paris. 6¾x5, pp. viii, 320. London, Paris and New York: Cassell & Co., Limited..... 0 40

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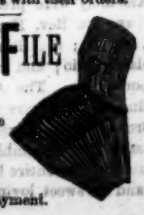

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Religious Intelligence.

THE METHODIST GENERAL CONFERENCE.

THE Conference in Philadelphia proceeded with and finished the elections of General Conference officers last week. On Monday, as we announced last week, secretaries of the Missionary, Church Extension, Sunday-school Union, Freedmen's Aid Societies, were elected and a ballot cast for editor of the *Christian Advocate*, the result of which was announced on Tuesday. Of the whole number of votes cast (372) Dr. J. M. Buckley received 281 and Dr. George R. Crooks, who was not a candidate, 42, while one delegate voted for Dr. J. P. Newman. On the third ballot Dr. J. H. Bayliss was elected editor of the *Western Christian Advocate*, over Dr. F. S. Hoyt, the former incumbent. Dr. A. Edwards received nearly the total vote for editor of the *Northwestern Christian Advocate*. Dr. Fry had two competitors for the editorship of the *Central Christian Advocate*, but was elected by a large majority. Dr. Warren was re-elected editor of the *Northern*, and Dr. Crary was returned to the *California Christian Advocate;* but for the *Pittsburgh* and *Southwestern Advocates* new editors were chosen. Dr. C. W. Smith succeeds Dr. Wheeler, one of the ablest and most independent of the Church editors, as editor of the *Pittsburgh*, and Dr. Marshall W. Taylor, a colored man of ability, becomes editor of the *Southwestern*. The present editors of the German periodicals were re-elected.

The proceedings of Wednesday were enlivened by a discussion on a report of the Committee on Episcopacy, recommending the election of a missionary bishop for Africa. On the previous Thursday four bishops of general jurisdiction had been elected; but it was thought desirable that a bishop having jurisdiction only in Africa should also be elected to superintend the mission interests in that continent and ordain to the ministry. Dr. Price, of Baltimore, pointed out the need of episcopal supervision in Liberia, where the Church has labored for fifty years and has only 2,500 members to show for its outlay. He stated that the brethren in Liberia desired a resident bishop of full powers, who should be a white man and an American. If they could not have this, they desired a missionary superintendent and periodical episcopal visitations. Their third preference was for a missionary bishop, white, or if colored, a Liberian. Liberia had had two missionary bishops; but for years they had had no successors. The plan was not satisfactory. Dr. Buckley held that the Church ought to do something for Africa and do it now; and it was a missionary bishop or nothing. It was finally decided to elect a missionary bishop, and open nominations were allowed to be made. The more prominent candidates were William Taylor, the "Pauline Missionary," Marshall W. Taylor, a colored man, who was subsequently elected editor of the *Southwestern Christian Advocate*, and two or three other colored men. The ballot was taken at a special session held in the afternoon, and it resulted in the election of William Taylor, who received 230 votes out of a total of 353. William Taylor is 63 years of age, tall, well-formed and vigorous. He joined the Baltimore Conference in 1843 and traveled many years on circuits, becoming, in 1856, an evangelist, and traveling all over the world. He has established self-supporting missions in Central and South America and in South India, where there is an annual conference. He appeared in the General Conference as a lay delegate from the South India Conference. His relation was that of a located elder.

The consecration of the bishops-elect occurred on Thursday, and was witnessed by a very large assembly besides the General Conference. The service was conducted according to the form prescribed in the Discipline, and all the bishops took part in it. The hymn was read by Bishop Simpson, the senior bishop, the collect by Bishop Harris, the epistle (Acts xx, 17-35) by Dr. J. H. Vincent, and the Gospel (Matt. xxviii, 18-20) by Dr. I. S. Bingham. The bishops-elect were then presented in turn; and after prayer they took the vows of consecration. Prayer followed; Bishop Andrews led in the recital of the *Veni Creator Spiritus;* and, after another prayer, the laying on of hands took place, three of the bishops and the two presenters officiating in each instance. The ceremony of presenting the Bible came next, the whole service closing with prayer and the Doxology. Bishop Ninde was presented by Drs. I. S. Bingham and Arthur Edwards, Bishop Walden by Drs. Rust and Liebhart, Bishop Mallalieu by Drs. Prentice and Talbot, Bishop Fowler by Drs. Vincent and Fitzgerald, and Bishop Taylor by Dr. M. W. Taylor, a colored man, and the Rev. Dennis Osborne, a Eurasian. The form of presentation is: "We present unto you this holy man to be consecrated a bishop." The service was of an unusually solemn and impressive character. The same words of consecration were said over William Taylor as over the others, with the exception that his title of "Missionary Bishop of Africa" was used in place of the words, "work of a bishop in the Church of God."

Prior to the consecration the General Conference received, discussed, amended and adopted an important report from the Committee on the Freedman's Aid Society. The report had been adopted in the Committee after a long and warm discussion, during which it had been considerably modified, at the instance of those opposed to race distinctions. The report recites that the Church has always been the friend of the colored man, and that through the Freedman's Aid Society it has established twenty-four institutions of learning for him, and says of separate schools:

"The establishment of separate schools for the benefit of our white membership in the South we believe to have been a wise and necessary measure. Their success has been gratifying. The beneficial results have not been confined to those immediately interested, but their liberalizing effects upon public sentiment have greatly redounded to the advantage of our colored people. We regret that, for so great and important a work, so little has been done by the Church, and we desire most emphatically to give expression to our conviction that the time has come when this portion of our educational work should be strengthened and placed upon a strong and permanent basis, as its great importance certainly demands. To the question of mixed schools we have given our most serious and prayerful attention. It is a subject beset with peculiar difficulties. That the colored man has a just and equal right, not only to life and liberty, but also to the means of grace and facilities for education, we not only admit, but most positively affirm.

"We are in duty bound to provide for and to secure to every class of our membership, as far as possible, a fair and equal opportunity in church and school accommodations. And in so far as this is done our duty is performed, and the equal rights justly demanded of us thus fairly and fully conceded.

"Mixed congregations and mixed schools may, in many places, be most desirable and best for all concerned. In other places, one class or the other, or both, may prefer separate congregations and separate schools. If so, such is their right, and we heartily concur.

"Equal rights to the best facilities for intellectual and spiritual culture; equal rights in the eligibility to every position of honor and trust, and equal rights in the exercise of a free and unconstrained choice in all social relations, is a principle, at once American, Methodistic and scriptural."

The last sentence, in the paragraph next to the last, was, on motion, stricken out; also, the word "separate" in the first line of the first paragraph. Among the resolutions which the report introduced was the following:

"That the question of separate or mixed schools we consider one of expediency and right, which is to be left to the choice and administration of those on the ground and more immediately concerned; provided there shall be no interference with the rights set forth in this preamble and these resolutions."

This was amended by striking out the words "and right," and the report and resolutions were adopted, the discussion being limited by the fact that the hour for the consecration services had arrived. The proposition to change the name of the Society, so as to recognize the work among the whites, was defeated in the Committee, and the report of the latter that the name remain unchanged was adopted.

On Friday the Conference agreed to a report recommending the publication of a Sunday-school Hymnal, by an almost unanimous vote. A dozen or more reports of the Committee on the Judiciary were presented and adopted.

FROM the annual reports of the various executive committees of the Southern Presbyterian Church, for the past year, it appears that a steady progress has been made in all departments, both in the home and the foreign work. The Home Mission report shows an increase in some of the branches, and a slight decrease in others; the total receipts for home missionaries, $61,076, showing a falling off of $6,000. There are 398 ministers who are adequately, and 556 who are inadequately supported, and it would require the sum of $67,275 to insure an adequate support to all. There is need for at least 350 more ministers to take charge of 443 vacant churches and evangelistic fields. There are 289 organized churches without houses of worship, of which 20 only are able to build without help. During the last year 94 church buildings and 31 manses were erected. The Report on Publication states that all the difficulties and trials have been overcome, and the cause is now on a firmer basis and under better management than it has ever been. The plan adopted by the General Assembly of 1882 for providing the necessary capital for resuming business has been successfully carried out. It was not found necessary, however, to issue the entire amount of bonds, $40,000, authorized by the Assembly, but only $33,650. The mortgage of $31,000 on the Publishing House was released. Since then $4,500 of bonds have been redeemed, and it is confidently believed that, in a short time, the entire debt will disappear, and the Publication Committee be free from all embarrassment. The business of the Depository has been quite satisfactory, aggregating about $20,000 for the first year, which was all that could be expected; and it is believed that every year will see an increase in the business. Very satisfactory reports were presented from the two seminaries under the care of the Church, one located at Columbia, S. C., and the other, Union, at Hampden Sydney, Virginia. Also from the Institute for the Training of Colored Ministers, at Tuscaloosa, Alabama. Columbia Seminary is again in splendid working condition, with a corps of able professors, excellent building, large library, and its finances on a safe basis, and an income sufficient for its present needs. This was the second year since the re-opening of this seminary, and it had 34 students in all; seniors 4, middle 16, junior 10, special course 4, with the prospect of a large junior class next year. The chair of Pastoral Theology is still vacant; but the duties are ably performed by the other professors. Union Theological Seminary, in Virginia, presents an excellent report. The total number of students during the term was 48; senior 17, middle 15, junior 16. The vacancy occasioned in 1883, by the resignation of Dr. Dabney, was filled by the election of Dr. Peck to that position. This caused a vacancy in the chair of Church History. At the recent meeting of the board of trustees the Rev. James F. Latimer, Ph.D., of Memphis, Tenn., was unanimously elected to the professorship of Ecclesiastical History and Polity, and the Rev. W. W. Moore, of N. C., was at the same time elected adjunct professor of Oriental Literature. Measures have been set on foot for the endowment of a fifth professorship. The seminary is on a firm financial basis. The Institute for the Training of Colored Ministers report growing interest in success in their work. There are two professors, the Rev. D. D. Sanderson and the Rev. J. J. Anderson. The whole number of students during the year has been 31. Of these one was a Baptist, seven were Methodists, and twenty-three Presbyterians, showing an increase in the number of Presbyterian students of nearly 50 per cent. The later accessions are younger men, giving promise of greater aptness in learning. On Saturday morning a telegram was received from the General Assembly of the Northern Presbyterian Church, sending fraternal greetings and congratulations, and referring to Ephesians iii, 14—21, signed by the Moderator and Stated Clerk. It was referred to the Committee on Foreign Correspondence, who offered the following reply, which was adopted, and ordered to be sent by telegraph: "The General Assembly, at Vicksburg, cordially responds to the fraternal greetings of the General Assembly at Saratoga. Refer to Numbers vi, 24—26." Signed by the officers. The report of Drs. Wm. Brown, T. A. Hoyt and Hon. Patrick Joyes, delegates last year to the General Assembly at Saratoga, was read, in which they speak of the kind reception which was accorded to them, and the fraternal feelings manifested by all with whom they came in contact. At 11 o'clock the delegates from the Northern Assembly were presented to the Assembly. They are the Rev. Henry A. Nelson, of Geneva, N. Y.; the Rev. Arthur Mitchell, of Cleveland, Ohio; and Hon. Geo. H. Shields, of St. Louis, Mo. The Assembly received them standing, as they were severally introduced by Dr. Brown to the Moderator. Dr. Nelson first addressed the Assembly, and soon won the sympathy of the entire body by his gentle manners, and the sweet, loving terms in which he conveyed his message of fraternity from the body he represented. He spoke most touchingly of B. M. Palmer, D.D., of New Orleans, who had replied so kindly to Dr. Nelson's letters, addressed to his Southern brethren. He expressed the earnest desire that, if the chasm between the two Churches could not be closed, it might at least be securely bridged, so that the closest and most direct communication might exist between the two parties. Judge Shields next read to the Assembly a carefully written address, in which he viewed the situation from a strictly business point, and in a clear manner showed how it was possible and feasible for the two Churches to co-operate in the various branches of Church work; in Foreign Missions, Home Missions, among the Indians, Mormons, Freedmen and Chinese; in temperance, moral reform, Sabbath observance, and such other legitimate work in which both were equally interested. The closing address was made by Arthur Mitchell, D.D., of Cleveland, Ohio, who felt that he was among the friends of his early ministry, having begun his ministerial labors in Virginia. He earnestly desired for himself to see organic union between the two Churches; but, if that could not be, then let there be the closest union that fraternal relations can admit, and let us look for a great harvest from the little seed already sown. He also desired, for the sake of his brethren, that there should continue to be an interchange of personal delegates every year, instead of correspondence by letter, as he wanted other members of his Assembly to be the recipients of the same kindness and hospitality that had been shown to them. At the close of the address, there was a spontaneous outburst of applause from persons in the congregation, which was promptly checked by the Moderator, such a thing never being permitted in this or any other court of this Church. The Moderator, in behalf of the Assembly, extended a cordial welcome to the delegates, assuring them of the love for them and their brethren which this Church bore, and expressing the hope that, even though organic union may not be considered now, still there was no reason why the closest relations and co-operations should not exist between the two bodies. At the conclusion of the address, a recess was taken, to allow the members of the Assembly an opportunity of being introduced personally to the delegates, and a general hand-shaking was indulged in. The delegates have created a fine impression, and are received by all as brethren in the Lord.

....In the Presbyterian Assembly at Saratoga resolutions were adopted abolishing the office of Treasurer and making the duties of such office incumbent on a stated clerk at a specified compensation. The report of the special Committee on Sabbath Observance, deprecating all forms of labor on that day, was adopted unanimously. The fourteenth annual report of the Board of Home Missions was submitted to Dr. W. C. Roberts, one of the secretaries. The Board of Aid for Colleges submitted its first annual report. It was shown that three colleges and one collegiate institute had been created. The Committee on Foreign Missions reported that $750,000 would be necessary to carry on the work next year. The forty-sixth annual report of the Board of Publication showed that the expenditures of the year were $287,216.69. The balance remaining in the treasury is $21,176.96. The receipts from the sale of publications were $199,950.58. The Board asked for $75,000 for the Missionary Fund for the ensuing year. There was some discussion over the report, some of the delegates maintaining that the tabulated statements were not as full and business-like as they should be. The reception of the Rev. Jos. D. Stratton, of Natchez, Miss., Corresponding Delegate from the Presbyterian Assembly South, and the Rev. Cornelius Brett, of Jersey City, N. J., representing the General Synod of the Reformed Church of America, occupied almost the entire session of May 22d. At the afternoon session the Board of Church Erection submitted its report, and the report of the standing committee was made. The gross receipts for last year were $135,277; cash balance from last year, $3,008; working capital for the year, $138,285. The number of churches erected during the year by aid of the board was 236, located in 37 states and territories, and under the care of 93 presbyteries. About 500 churches are without a house of worship, and all of these are dependent upon the Board of Home Missions. To enable the board to do its full work for the current year $200,000 is required. On the 24th, Robert Jaffray submitted the report of the Finance Committee, which was adopted. The report shows: receipts, $39,046.22; expenditures, $26,847.35; balance to be carried to next year, $12,198.87. The report of the standing Committee on Temperance was reconsidered, and the committee given power to raise money for expenses. Further consideration of the report of the Committee on Reduced Representation came up under special order, and an extended debate followed. The Rev. Dr. Prime, in a speech, took ground against the proposed reduction of representation. He held that large bodies were the safest.

Missions.

THE province of Sze Chuen, as a favorable field for missionary work, probably has no equal in China. The foreign missionary is received kindly, and he not only enjoys thorough protection from the officials, but is respected by the people in general. The religions professed by the people are dead—mere systems of rites and ceremonies, observed simply because it is the custom, but never reaching the deep convictions of the soul; consequently, there are very few zealous enough in their own belief to oppose Christianity as an innovation. Missions have been established long enough for their novelty to have ceased; yet the chapels are always thronged at public service with attentive, intelligent congregations. As many women are received as men, not only at the preaching services but at the medical dispensary as well. The natives refer to the missionaries as "the people who do good deeds," and they certainly appreciate the efforts made in their behalf. When they wish to express their regard and esteem for any one they invite him to a feast. This distinguished honor has been twice tendered the members of our Methodist mission in Chung King by men of high standing and influence; and when the compliment was returned by inviting them to a foreign dinner, every invitation was eagerly accepted, and at the table were seated representatives from the official, the literary and the business classes. Four of them are Christians, and two of these are preachers. The very limited missionary work now being done is accomplishing grand results in laying the foundation of the Church of God. Dr. S. N. Wheeler, of the Methodist mission in the capital of the province, wrote as follows just before leaving for this country:

"There has been no such beginning of our work in any other part of the empire as we are already permitted to see in this frontier province. On a recent Sunday a great concourse of people gathered at our compound to see and hear. The chapel was much more than filled, and overflow meetings were held. On returning from chapel to the house, I found my daughter in the large pavilion, surrounded by perhaps four hundred women and children. She had been there a long time, singing and talking the Gospel to her interested auditors. One helper estimated that there must have been from four to five thousand people in the premises and on the street, seeking admission, although the estimate probably exceeds the fact. Notwithstanding the throng of curious and eager men and women, we had no serious trouble with them beyond a degree of difficulty in keeping order. It was my privilege, on last Lord's Day, to baptize two converts. There are other inquirers to whom the rite could have been administered."

...The mission work, in New Britain, of the Australasian Wesleyan Missionary Society continues to prosper. The report for the past year says:

"Sixty-four natives have been admitted into membership with the Church during the year. The Sunday-schools show an increase of 230 scholars, and the day-schools of 205, while the attendance on the public means of grace exceeds that of the previous year by 204. While the work is thus progressing, while teachers are called for on the right hand and on the left, we mourn that the laborers are few. A grand but a pitiful sight we are called upon to witness—whole districts waiting for teachers, whole communities begging for teachers, and we have none to send."

....The scourge of small-pox in Marsovan, Turkey, has, like the plagues in Egypt, demonstrated that the Evangelicals are the favored people. In the population of 15,000, about 150 have died; but of these only one, a child, was a Protestant. The Protestant population is five or six hundred. The explanation is that the fatalists, believing that the plague was decreed, would do nothing to prevent it, while the Protestants joined works to their faith and used vaccination. The Government officials would not vaccinate. They said: "It is from God; what can we do?"

....The report of the Foreign Mission Board of the Southern Presbyterian Church for the past year shows that it has mission stations in China, Greece, Italy, Brazil, Mexico and the Indian country, making 7 missions, 75 out-stations, 23 ordained missionaries, 33 female assistants, 56 native preachers, licentiates, teachers and helpers—112 laborers in all, with 45 organized churches, 1,750 church-members—217 having been added during the last year—25 schools, with 545 pupils. The receipts from all sources amount to $70,167, being an increase of nearly $4,000.

....The January-February number (which has just arrived) of the *Chinese Recorder* gives a careful and complete list of Christian missionaries in China, Japan and Siam, down to March, 1880. There are upward of 500 missionaries, male and female, in China. The China Inland mission has the longest list of all the societies. In Japan there are 157 missionaries. The American Board leads with 30 missionaries, and the Methodist Episcopal Church is second, with 28.

....The income of the United Presbyterian Church of Scotland, the past year, for foreign missions, is $182,670—an increase of nearly $15,000 over that of the previous year. The expenditure for the year was $204,090.

News of the Week.

DOMESTIC.

ONE end of the new Bennett-Mackay Atlantic cable was landed at Rockport, Mass., on Thursday of last week. The steamer "Faraday," which carries the cable, proceeded to Dover Bay, N. S., and will sail thence toward the coast of Ireland, paying out 1,000 miles of cable, the entire amount on board. The end will be buoyed, and the steamer will sail for London to take on the remainder of the deep-sea section. The Commercial Cable Company, which is laying the new submarine cables, was organized last year by James Gordon Bennett and John W. Mackay, and none of the stock has been offered to the public. Two lines of cable will be laid between Valentia, on the southwestern coast of Ireland, and Dover Bay, on the southeastern coast of Nova Scotia. From Dover Bay one line will reach Boston, by way of Rockport, Mass, while the other line will be landed at Coney Island, connection being had with this city by means of an underground wire.

....On Monday of last week the House of Representatives refused to suspend the rules and pass the bill to abolish discriminating duties on works of art. The Consular and Diplomatic, the Army and District of Columbia appropriation bills were passed. On Tuesday the Senate amendments to the Dingley Shipping bill were concurred in. The chief interest of Wednesday and Thursday was engrossed in the consideration of the contested election case of English, son of Wm. H. English, against Peelo. The case was finally decided in favor of English, and he was sworn as a member of the House. Forty-six pension bills were passed on Friday. On Saturday the Conference report on the bill to establish a bureau of animal industry was agreed to. The Senate bill, granting permission to L. K. Reynolds, U. S. N., to accept a decoration from the Austrian Government was passed, as were also a number of bills relating to the Navy.

....In the Senate, on Monday of last week, a bill was reported favorably to establish another United States judicial circuit. A bill was introduced to authorize the bridging of the Hudson River. On Tuesday a bill was passed extending to August, 1886, the time to begin laying the cable authorized by the act of August, 1882. The Agricultural appropriation bill was amended and passed. On Wednesday petitions, both adverse and favorable, were presented with regard to Government control of the telegraph. Several bills were passed providing for public buildings. On Thursday the bill to establish a bureau of labor statistics was debated, without action. The Pension appropriation bill was reported with amendments. On Friday a substitute for the bill establishing a bureau of labor statistics was passed. There was no session on Saturday.

....The Wall Street excitement has been followed by a general depression of stocks. The suspension of a few small firms, last week, failed to create more than slight ripples of excitement. The chief occurrences of the week were the following: the West Side Bank lost $85,000 through a defaulting paying-teller, and was obliged to suspend; the Atlantic Bank, of Brooklyn, passed into the hands of a receiver; Ferdinand Ward was arrested and lodged in the Ludlow Street Jail; a warrant was issued for the arrest of the ex-President, John C. Eno, but the Deputy-Marshals could not find him; the other ex-President, James D. Fish, was found and arrested.

....The interest of political circles in New York, last week, was centered in the mass meeting in Cooper Union, purported to be called at the instigation of the business men of this city, that favor the nomination of President Arthur as his own successor. F. S. Winston presided. The principal speakers were Henry Ward Beecher, ex-Secretary Bristow, Edwards Pierrepont, Parke Godwin and W. A. Gellatly. The resolutions provided for the appointment of a committee of 100 to urge the nomination of Mr. Arthur at the National Convention.

....Saturday last was the anniversary of the opening of the New York and Brooklyn Bridge. During the year over 6,100,000 foot passengers have crossed the bridge. The receipts from foot passengers have been $60,831; from vehicles, $73,378; and from car passengers, $251,561, making a total of $391,770.

....The Second National Horse Show, at the Madison-Square Garden, of New York, was opened on Tuesday. The exhibition consists of blooded horses, driving, riding and draft horses, mules, ponies, etc.

....The annual parade of the New York Coaching Club took place in Central Park on Saturday last. Sixteen four-in-hands were in line.

....General Butler accepted, last week, the Presidential nomination of the Anti-monopolists.

....The Siamese Embassy spent last week in this city, visiting the various points of interest.

FOREIGN.

....Nothing has been heard from General Gordon of later date than April 10th; but it is reported that the Mahdi has ordered his followers to bring General Gordon to El Obeid alive. This may be regarded as confirmatory of the recent reports that the Mahdi would demand a heavy ransom from England for Gordon's person. Vague reports of the advance of rebels toward Korosko and of skirmishing around Sûakim are afloat in Cairo. An expedition, consisting of horse artillery, camels and infantry, left Cairo for Assûan last Thursday. Colonel Trotter is in command at Wady Halfa, situated at the second cataract of the Nile. It is reported that Lieutenant-General Sir John Adye will command the expedition to Khartûm. This must mean the expedition by way of the Nile and the Korosko route; for it is also reported that General Lord Wolseley will command an expedition in the early Autumn which will land at Sûakim and march to Berber. England has proposed to the Porte to dispatch troops to the Sûdan to co-operate with General Lord Wolseley's column for the relief of Khartûm, and Lord Dufferin has stipulated that, if Turkish troops are dispatched to Sûakim, English officers must command them, England to pay all expenses and to have sole control during the period of the withdrawal of the Turks from the Sûdan. The Sultan declines this proposition, and negotiations are pending for a mixed expedition of English and Turkish troops. Negotiations are still pending with regard to the Conference of Powers, though it is reported as settled that it will meet on June 23d. Considerable anxiety in England has lately been caused by the accumulating evidences of French intrigues to re-establish the footing of France in Egypt. A report is in circulation which, it is thought, may go far toward precipitating an Anglo-French complication. It is to the effect that some of the French troops, now relieved from duty in Tonquin, are about to be sent to the Red Sea as an army of observation.

....The Tonquin question is not altogether settled yet. The Treaty of Tien-Tsin may have to be modified. It is reported that France intends to impose deferential duties at the rate of 25 per cent. upon all imports into Tonquin other than French. It will also adopt measures looking to the especial protection of French shipping in Tonquin waters, and will levy a high tonnage tax on foreign vessels. It intends also to gain from China great privileges for French trade instead of the indemnity it had before determined to demand.

....It is announced from St. Johns, N. F., that the French brig "Senorine" sank on the eastern ledge of the Great Banks some time in the first week of May. An English trading schooner, which recently arrived, brought in a portion of her wreckage—trunks, bedding and clothing—all identifying the lost vessel, "Senorine." She sailed from St. Malo, France, March 5th, bound to Saint Pierre, Miquelon, laden with a general cargo. The crew of nine men, with fifty-three passengers, must all have perished.

....King Alfonso opened the Cortes in Madrid, on Tuesday of last week. He announced that the commercial treaty with England would be submitted to the Cortes. He stated also that the rank of the Spanish representative at London would hereafter be that of minister instead of ambassador, and promised that the pay of soldiers should be increased and the system of taxation reformed.

....The American Lacrosse team has played three matches since arriving in England, and has been successful in all. Mr. James Russell Lowell was announced to preside at a banquet to be given to them yesterday.

....It is reported that the number of the followers of the Cuban insurgent, Agnero, is steadily increasing.

....Queen Victoria's 66th birthday was celebrated on Saturday last.

....There is said to be danger of small-pox in London.

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CONTENTS.

	Pages.
POEMS.—Lament, *Bishop Arthur Cleveland Coxe, D.D., LL.D.*; Answered, *Elizabeth Stuart Phelps*; Decoration Day, *Amelia E. Barr*....	1
"Praying Always." *Tryon Edwards, D.D.*.....	1
Some Literary Recollections, VII. *James Payn*.	1–3
Progress in Theology. *Talbot W. Chambers, D.D.*	2
Reminiscence of Wendell Phillips. *Pres. Joseph F. Tuttle, D.D.*.....	3, 4
Then and Now. *The Rev. T. T. Munger*.....	4
Aunt Jerusha on the Liberal Doctrines. *The Rev. Pliny Stole Boyd*.....	4, 5
Our Boston Letter. *John Winthrop*.....	5
The Licensure of Women.....	5–8
DEPARTMENTS:—Science—Deep-Sea Life; Fine Arts—Concerning Sundry Statues and Monuments; Sanitary—Physical Education; Biblical Research; Personalities; School and College; Pebbles; The Sunday-school; Washington Notes; Music.....	8–10
LITERATURE:—Shedd's Edition of Coleridge's Works, *President Porter*; Minor Notices; Literary Notes; Books of the Week.....	10–12
RELIGIOUS INTELLIGENCE:—The Methodist General Conference; Miscellaneous.....	14
MISSIONS.....	15
NEWS OF THE WEEK.....	15
EDITORIALS:—Caste Tactics in the General Conference; Gordon Deserted; Prayer; Compulsory Service; Progress in English Presbyterianism; Women at Johns Hopkins.....	16–18
EDITORIAL NOTES.....	17–19
FINANCIAL, COMMERCIAL, ETC.....	20–23
INSURANCE.....	24
OLD AND YOUNG:—A Vision (poem), *Samuel W. Duffield*; A Violin of Joseph del Gesù, *Maria Louise Pool*; The New Baby (poem), *Lucy Eliot*; Sunrise Tommy's "Might Try," *The Rev. Edward A. Rand*.....	26–29
PUZZLEDOM.....	29
FARM AND GARDEN.....	30

CASTE TACTICS IN THE GENERAL CONFERENCE.

No question before the Methodist General Conference was watched with greater vigilance or pushed with more pertinacity and shrewdness than that of the relation of the races in church and school in the South. Those who contend for the color line, and affirm that the needy classes of the South cannot be reached by preacher or teacher on any other basis, were well represented in Philadelphia. Most of the delegates of the Southern white conferences actively opposed any deliverance against caste, and lost no opportunity of trying to get the General Conference committed to the policy inaugurated in 1876 as developed in the last four years. The spirit shown by these advocates of caste was the same as that which led, a generation ago, to the division of the Church, when the Southern delegates would suffer no interference with the right, even of ministers and bishops, to hold slaves. Then the cry was against the "hare-brained abolitionists" of New England; now it is against the "fine-spun notions of New England fanatics."

The questions concerning the relations of the races were divided between two of the standing committees. All memorials or resolutions on caste were referred to the Committee on the State of the Church, while the Committee on the Freedmen's Aid Society considered all matters relating to the work of that society among the whites and blacks. This was a convenient arrangement, as it permitted the same set of delegates to serve on both committees. The outcome of the action of the Freedmen's Aid Committee is to be seen in the report adopted by the General Conference, the main portions of which are given in our Religious Intelligence. The report of the Committee on the State of the Church has not at the present writing (Monday) come before the General Conference, though it was agreed upon in committee the middle of last week.

The discussion in the Committee on the State of the Church was marked with great shrewdness on the part of the advocates of caste. We use the term "caste" as it was used in Committee and in the General Conference, without protest, as applied to the relation of the races in the South. Colonel Bryant, one of the two delegates to which the Georgia Conference (white) is entitled, appeared as their leader. He is the lay representative of a conference reporting less than 2,921 members, and is member of a church—the Marietta Street, of Atlanta—which is kept alive by the Missionary Society at a cost of $5 yearly per member, more or less. He may, therefore, claim to represent a *living* issue. The Committee appointed a sub-committee on caste, consisting of fifteen members. The sub-committee, at a meeting at which twelve persons were present, agreed upon a report to the effect that the General Conference declares the policy of the Church to be that no person shall be excluded from any church or institution under the control of the Methodist Episcopal Church on the ground of race or color. This was adopted by a vote of seven to five. Colonel Bryant, however, by a method more shrewd than fair, made of the minority a majority report by securing the signatures of the three members who were absent. The trick was denounced in the Committee, and one of the signers, the Rev. William Taylor, declared that his name was given hurriedly and under a misapprehension. He repudiated the paper, and transferred his signature to the legitimate report. Then came a struggle in the Committee over the two reports. On the motion to substitute the minority report, a sharp discussion took place, in which Colonel Bryant declared vehemently that the whites and blacks could not be mixed, and that his opponents acted as though they wanted the poor whites in the South to "go to Hell." The vote on the motion to substitute was a tie, 25 to 25, when the chairman, Governor Pattison, the Democratic governor of Pennsylvania, gave the casting vote against it. The majority report was adopted, amid great excitement, by the same vote. The paper which Colonel Bryant offered as a substitute was a resolution, offered in the name of a colored delegate in the General Conference early on the morning of May 12th, and passed, somehow, unobserved. Colonel Bryant read the names of a number of signers to it, including those of several colored delegates. This was also a very adroit movement; but the force of it was broken when some of those whose names were read, rose and declared that they never knew that the paper was meant to be used for caste purposes, or they never would have signed it. The resolution declares that color is no bar to any right or privilege of membership in the Church, but recognizes "the propriety of such administration as will hereafter, as heretofore, secure the largest concession to individual preferences on all questions involving merely the social relations of its members." The resolution was adroitly worded and well-calculated to deceive. It is evidently not the thought of any colored man. The colored delegates have stood firm on this subject, with two or three exceptions, and have done nothing knowingly to favor the caste policy. They have not been educated in the sort of tactics which Colonel Bryant knows so well how to employ, and are, therefore, liable to be caught in some of the numerous traps set for them.

What the General Conference will do with the report it is hard to tell. Another trick, we understand, has been prepared; but it is now an old trick and ought to deceive nobody. It is said that, since the Committee adopted the report, enough signatures have been secured to make the Bryant paper the majority report. We have taken up but one series of facts. We propose to take up other lines hereafter. We have shown what sort of maneuvers were employed in the Committee on the State of the Church to obtain an indorsement for the caste policy.

1. An adroitly worded resolution, put into the hands of a colored man, and with the signatures of a number of colored delegates, was hurried, unobserved, through the General Conference.

2. This resolution was offered to the sub-committee of the Committee on the State of the Church for adoption, and it was urged in its favor that the General Conference had passed it and that it was signed by several colored delegates.

3. It was made the majority report of the sub-committee by obtaining the signatures of absent members, which trick was openly exposed.

4. The majority report of the Committee itself has been made to appear as the minority report by the same sharp practice.

Can the General Conference approve an unworthy cause promoted by such unworthy means?

GORDON DESERTED.

It is now four months since General Gordon quitted Cairo to secure the peaceful evacuation of the Sûdan. Has he failed in his mission? and if so, where lies the blame?

Archibald Forbes tells us that "on Saturday, January 19th, the [British] nation learned, with a thrill of glad surprise, that on the previous evening General Gordon had left England for the Sûdan." The cry that accompanied him in his undertaking was: "We trust the hero Gordon." By Lord Granville he was authorized and instructed to perform such duties as the Egyptian Government might desire to intrust to him, and as might be communicated to him by Sir Evelyn Baring, the British Consul-General at Cairo. The final instructions from the latter enjoined him to "bear in mind that the main end to be pursued is the evacuation of the Sûdan," and closed with this assurance: "In undertaking the difficult task which now lies before you, you may feel assured that no effort will be wanting on the part of the Cairo authorities, whether English or Egyptians, to afford you all the co-operation and support in their power."

How this promise has been kept is only too well known. It was supposed, and, in fact, General Gordon himself so understood it, that he was to have the dictatorial power in the Sûdan that the crisis demanded. At his entry into Khartûm he was hailed with delight and veneration. He won the hearts of the people at once by burning all instruments of torment and torture, by releasing the unjustly imprisoned, and by devoting himself personally to the sick and the wronged. With his immense popularity and wonderful personal power, his mission could not have failed had he received from Cairo the promised support, and had his suggestions, one after the other, not met with absolute veto.

He desired, in the first place, to proceed to El Obeid for a peaceful negotiation with the Mahdi; but he was told to remain in Khartûm. The day after his arrival in Khartûm he appointed Zebehr Pacha Governor-General of the Sûdan, informing the Ministry that "Zebehr alone has the ability to rule the Sûdan and would be universally accepted"; yet the appointment was instantly vetoed. He said that Berber should be relieved, and the road from Sûakim to Berber kept open; instead of this the troops were withdrawn forthwith from Sûakim. He proposed to go and release Bahrel Ghazal and the equatorial provinces; but he was told to remain in Khartûm. He begged that relief be sent him; but vague promises were the only response. Not only, therefore, has General Gordon failed to secure the evacuation of the Sûdan, but it is now doubtful if he could himself escape from Khartûm, provided he was willing to sacrifice the garrison to El Mahdi. His last dispatches have been filled with a cry of shame on his "supporters," who have proved themselves such only in name. The people of his land have joined in this cry; the Liberals in Parliament have become hostile to their own Government; Mr. Gladstone has escaped a vote of censure by a bare majority. Some activity must be the result of all this. Mr. Gladstone must forget his pet Franchise bill for the moment; for he may lose both that and his Ministry if a second vote of censure be moved.

It is now believed that a realizing sense of the necessity of a relief expedition to the Sûdan has been reached. July is generally mentioned as the probable month for its departure from Cairo. There is, however, so much of mere rumor, of contradiction, and of absurdity in the dispatches, that no definite idea of the real intentions of the British Government, if they have any, can be formed. Equally vague must all conclusions be concerning the Conference of Powers, its time and place of meeting, the questions to be considered, etc. So tedious are the negotiations that doubts are entertained by some whether the Powers will ever meet. *The London Times* pertinently suggests that, before the Conference assembles, the British Government should answer the question, so often put to them without response, whether or not they mean to stay in Egypt until a stable government is established on a permanent basis. Let them once answer this question and commit themselves to a settled policy—inaction is no policy—and the fate of Egypt, as well as that of General Gordon, will be soon and easily determined.

PRAYER.

PRAYER is the distinguishing characteristic of the Christian. "Behold he prayeth!" was the Lord's word to Ananias, by which he announced the conversion of Paul, and claimed him as regenerate.

He prayed for the same reason that leads other believers to pray. It had pleased God to reveal his Son in him; and with that revelation the impulse to pray came. In it were contained the motives and the reasons for prayer.

The revelation of God to a human soul is the most fruitful experience he can have. No knowledge will enter so deeply into his life and affect him so widely and profoundly all over the field of his being as the knowledge of God. In a worldly or unbelieving heart it makes a revolution in philosophy and in faith. Around that pregnant center grows up a theory of life, of nature, of history, of Providence. In knowing God we make the discovery of ourselves and of our destiny. The revelation of God in the heart stamps on it belief in personal life. It consecrates the universe to the dominion of a personal God, and discloses the supreme interest every human creature has in the truth and goodness which, in God, rule the world.

What should a believer with such a knowledge of God disclosed to him do but pray to him? To do so must be the first and the latest impulse of the heart that holds this happifying knowledge in it. It is not easy to untie all the knots that perplex the doctrine of prayer. But not one of them all is knotty enough to compare with the tremendous absurdity of the notion that a man with the knowledge of God revealed to his heart can be prevented from praying to him, by reasons metaphysical or scientific, or by any incapacity of his mind to explore the whole subject.

Prayer comes into human experience with the knowledge of God. The theory of prayer stands unimpeached, and its practice solid, on this basis. While we know God we hold our permission to pray and our motive to do so.

Perhaps, if we knew ourselves better than we do, and could tell all that is involved in the capacities of a human soul, we might have more adumbrations or hints to guide our speculations as to what God is, and as to how he can aid us in prayer. What he is over and above what we know of him cannot dim the reality of the knowledge we possess, nor weaken the assurance of our acceptance in prayer. It rather enlarges its probability.

Our Lord laid the true basis for the believer's faith in prayer in the common ground of sympathy and kindred between the diviner elements of human nature and God. He took the power of petition among men for his example. He showed how strong it became when love and goodness pleaded the cause. He laid down the broad principle that sympathy and kindliness give effect to the request addressed to them. He extended the sweep of this illustration along the line of our descent from the Heavenly Father, and of our relation to him, and put the question, which to ask is to affirm, is not this same sympa-

thy, kindliness and goodness to be trusted in God?

We may carry this thought still further, and use it to put down the unworthy and basely anthropomorphic doubt that the great God cannot condescend to listen to the countless minor prayers of men.

The argument runs the other way. Because God is infinite, and because he is perfect, he knows how to receive the mingled prayers of men into the undisturbed depths of his all-loving heart. The being who has laid lines of beauty and markings of color on the microscopic infusoria, which remain invisible till magnified by 15,000 diameters, has measures and conceptions of what is and what is not beneath his notice, which give the humblest of his children full permission to approach and utter the desires of faith.

This view of the matter lifts us over the doubt that prayer can never be more than an intercommunion of thought.

The apostle gives us permission to make known to God all our desires. No doubt, in using this expression, he meant to be understood as addressing regenerate believers, whose desires were those of faith, with a sanctified nature back of them, and which looked forward to objects and ends worthy of the Christian. Still they were desires, and as such, came before God not in the shadowy form of devotional thoughts offered up, but with the earnest pressure of strong desire and practical purpose in them.

The belief that our prayers gain their end and affect our life and destiny is also implied in the revelation to the heart of what God is, and of his relation to things and events. If we are perplexed to find a place in the chain of law and force, or of the established order of Nature and events, for the answer of prayer to enter, we may trust him for that. What we do not know of him is large enough in its transcendent possibilities to make room for the free play of the sympathies, the kindliness, and the love which we do know in him. The knots in our theory of prayer at the hardest are not so hard as it is to say how an infinite thing or an Infinite Being can get into connection with finite things. But we know they do. Instead of being discouraged by difficulties like these their presence everywhere is an encouragement not to throw away, on this account, the knowledge we possess, but to walk in the light of what we know, and to trust that the revelation of what we do not know contains the provision we require in its mysterious possibilities.

For the rest it is on the ground of our desires, and of our needs as revealed in our desires, that our most natural and fruitful communion with God takes place. Some thought like this may lie in the Psalmist's words "All my springs are in thee"; for it is in these outflowing, overflowing and boundless springs of desire that the believer escapes from the world and its affairs and grows up toward the eternal life.

Happy should we be, happier far than we are, did we carefully observe the apostolic direction and "make known all our desires" to God. That bringing of them before him would sift and sanctify them. As we made them known to him, he would make them known to us. The breath of his presence would often cool their too great heat, correct their lawless wandering, and restore us to the control of our own minds. The precise thing most required in the abnormal religious ethics of the times is that the desires of our hearts should be humbly, honestly and in faith laid before God in prayer.

COMPULSORY SERVICE.

The laws of this country, in respect to military and jury duty, assume the right of the body politic, whether it be that of the state or the nation, authoritatively to require the services of the private citizen, whether it accords with his individual preference or not, just as they assume its right to impose taxes for the support of the Government. The services of the soldier are wanted in time of war; and the Government has the right and the power to compel the private citizen to become a soldier and fight in defense of his country. So the services of jurors are needed in the administration of public justice; and nobody doubts the right of the Government to define by law the qualifications requisite for this service, and to compel those who possess the qualifications to perform the service. This is not tyranny or oppression, but simply a just and necessary exercise of legislative power for the public good.

A government that could not, in the compulsory sense, command contributions of private property for its support, and also the personal services of its citizens for the performance of necessary functions, would be but a shabby affair. Its organization would be so feeble and loose that it would have no power to perpetuate its own existence. It would hardly deserve the name of a government. It would live, if it lived at all, upon mere charity.

Why, then, should not the principle of compulsory service for the public good be extended to the exercise of the elective franchise, as well as to the performance of military or jury duty, in a government based upon the republican theory of representation? Law determines the qualifications as to age, residence, etc., for voting at elections for public officers; and all persons possessing these qualifications are legal voters, in the sense that they have the right by law to vote. Whether they shall vote or not is a question which our present system of legislation leaves to their discretion; and thousands and hundreds of thousands of them in this country exercise that discretion by not voting. If all others were to imitate their example, then a popular election of public officers would be impossible, and a republican government would equally be impossible. Their non-performance of this duty leaves the choice of public officers to far less than the whole body of voters, and often leads to the choice of men who ought not to be elected at all. The delinquents in this respect are largely composed of that class of citizens who, in other respects, belong to the better classes of society.

This is a great evil in the practical working of our political system; and there is but little prospect that mere moral suasion and newspaper homilies on the duties of citizenship will ever cure it. As to the cure, we agree heartily with Mr. Chilton, an eminent lawyer in Baltimore, in the opinion that voting ought to be made the *legal duty* of every man who is legally entitled to vote, and that the non-performance of this duty, except in cases of physical disability and necessary absence from one's usual residence at the time of an election, ought to be punished by a fine or some species of forfeiture that will be sufficient to cure the evil. We would make voting more than a franchise, to be exercised or not at the option of the possessor. We would make it a *legal* duty, and back up the law with penalty enough to secure the performance of the duty. The proper performance of this duty lies at the very foundation of good government; and if every man who possesses the right were required to exercise the right, we believe that very many of the evils now existing in our political system would be effectually corrected. We should have better lawmakers and a better administration of the laws.

We are by no means clear that the principle of compulsory service should not also be extended to those whom the people select to fill the offices of government, in the sense that they cannot decline to accept such offices, and discharge the duties thereof, without involving some kind of forfeiture. On this point Mr. Chilton says: "No living man has the right to refuse to serve his God, or the state, which represents God on the earth, for a time. The office must seek the man; and the man wished for by the majority of the people must obey the 'voice of God' thus expressed." The state is an institution of God, and, in a popular government, the title to hold and administer its offices comes from the action of the people. The incumbents are not self-appointed, and not volunteers. They are called by the people to the service, and, when thus called, they owe the service to the people. If the state may draft soldiers in time of war, and levy taxes for its support, why may it not in effect draft sheriffs, judges, and governors, and make it the legal duty of those whom it drafts to serve the state in whatever offices may be assigned to them? There is nothing unreasonable in the idea that the state, having provided an ample compensation for the service, should have the right to demand the service, and give to the demand the force and practical character of law.

PROGRESS OF ENGLISH PRESBYTERIANISM.

The English Presbyterian Synod met in Liverpool during the last week in April and the first week in May. The interest of the session culminated, on May 1st, in the report of the "Committee on the Church's relation to the Westminster Confession of Faith," which was made by Dr. Oswald Dykes, of London, and advocated by him in speeches of considerable power. At all events, he carried the Synod with him by a large majority for the measures proposed. These were:

1. To substitute in the formulas for ministers, licentiates and elders, instead of the words, "*the doctrine* of the Westminster Confession of Faith," these words, "*the system of doctrine contained in the Westminster Confession of Faith.*"

This is the enlargement of the terms of subscription from the original Scotch terms, which have been the model for all the Presbyterian churches of Great Britain for the past centuries, into the terms which were adopted by the American Presbyterian Church early in its history. The British Presbyterian churches are thus about to come over to the American position. However, there is still a difference. This was brought out clearly in the debate. The question, What is this system? has troubled American Presbyterianism not a little. The conservatives have tried to read into the "system of doctrine" the "whole doctrine" and the liberals have tried to make the system as flegible as possible. Practically and historically the American Presbyterian Church has taken the ground that the definition of the system in any particular case belongs to the Presbytery, and not to the individual. The old rule of allowing scruples about phrases and doctrines requires the candidate or minister to state these scruples to the Presbytery and submit them to its judgment. The English Presbyterian Church meet the difficulty in another way. They broaden the terms of subscription to the Confession by substituting "system of doctrine" for "doctrine"; but at the same time they retain the old narrowness in the phrase, "Do you consent to the said Confession as the standard by which your teaching in this Church shall be judged?" This reserves to the Church the right to try the minister by the whole doctrine, while it obliges him to subscribe only to the system of doctrine. This presents a double standard, which is unfortunate. The conservatives are already objecting to it, that it will result in trying men by the "system of doctrine," in spite of the concluding words of the formula. "It will be impossible to deal with a man judicially by any other standard than that to which his assent was demanded as a condition of his ordination." On the other hand, if this were a conservative age of the world in England, the liberals might object that the system of doctrine would be interpreted by the last phrase, and made to cover the whole doctrine, and they might plead the example of the American conservatives for a hundred and fifty years. This revision of the terms of subscription has been carried by such a majority in the Synod that it removes all doubt that it will be carried also by the Presbyteries, to whom it is sent down for final action.

2. The Synod instructed the Committee to "proceed with the preparation of a draft of a declaratory statement dealing with those matters which the Committee has agreed upon as requiring explanation." These matters are more extensive than those dealt with by the United Presbyterian Church of Scotland in their Declaratory Act a few years ago. Although they were not brought out distinctly in the debate, yet the proposal of Mr. Johnstone to amend by adopting the Declaratory Act of the United Presbyterian Church of Scotland as favorably expressing the mind of the Church on the points raised was received with so little favor that he was allowed to withdraw it.

3. The most important action was instruction to the Committee to consider the best method of proceeding with the preparation of "a briefer and more available compendium of fundamental doctrine, and the uses which, in their judgment, such a compendium might advantageously serve, and report to next Synod." In Old England, as in New England, the need for a brief, compact creed, expressing the real faith of the day, is demanded more than in other parts of the world. The Puritan spirit is a practical spirit, which abhors all shams and historical fictions. This Puritan spirit is wrestling with the English Presbyterian Church, which is Scotch in its origin; for the old English Presbyterian Church became Unitarian, and so remains at present. The Puritan spirit in the Congregational body and the United States has produced a creed admirably suited to the times. It seems that the English Presbyterian Church is to lead off in the same direction among the nonconformist bodies of Old England.

4. Another important step was the change of position with reference to the Presbyterian Alliance. The English Presbyterian Church has been pressing upon the Alliance the preparation of a consensus of the Reformed Confessions. The body have now come to the wise conclusion that it is better to leave the Reformed Confessions alone as historical documents, and that the English Presbyterian Church can better accomplish its object of a simple creed by constructing anew, rather than by revision or condensation of older documents. The Cumberland Presbyterians have blundered in this respect. They have placed themselves in an ambiguous position by revising a great portion of the Calvinism out of the Westminster Standards. The questions are pressed upon them whether they mean to reject all that has been eliminated. If they had prepared a new and simpler creed, as the Congregationalists have done, they would have saved themselves from historical complications. The English Presbyterian Church see this blunder and are determined not to stumble into it. All the Presbyterian churches of Great Britain have thus determined against the formulation of a consensus. We learn that the British Committee have unanimously decided that it is unwise and impracticable. This will render the admission of the Cumberland Presbyterian Church less difficult.

On the whole this meeting of the English Presbyterian Church has been a successful one, and shows that it is disposed to march forward with the movement of the age to a higher and broader Christianity.

WOMEN AT JOHNS HOPKINS.

We lately gave Johns Hopkins University quite too much credit in including it among the universities which allow women the same instruction, the same examinations, and the same degrees as men. We quote from a letter written by President Gilman to Hannah A. Davidson, now of Minneapolis, in answer to a request she had made relative to the pursuit of graduate studies at the university:

"In other words, they [the trustees] do not think it wise, in our institution, that young women should be received on the same terms as young men. They offer some public courses of lectures which ladies may attend; and they are willing to examine and pass upon the qualifications of young women who desire to take academic degrees; and in one exceptional case they have encouraged a lady to attend the mathematical lectures; but their official action (by which the faculty must be governed) is not favorable to the general admission of women to the classes of men."

From this it appears that the university courses proper are not open to women—even to those who come, as do men, with full preparation and academic degree from those institutions where they are admitted. Unless we are misinformed, the daughter of one of the trustees of Johns Hopkins has since been refused admission to the university classes, and has gone to Europe for what her own country would not give her.

There is much opposition to co-education in our universities; but we cannot understand how the objections made, even if holding in point of undergraduate col-

legiate classes, are in point against the admission of women to graduate classes. The students in these classes are, for the most part, mature men, with a definite purpose in their work. Women, who would come if admitted to such classes, would be the same, and both men and women would meet and regard each other as students only. The peculiar mental endowment and the desire for special work are not so universal among women that the university classes would be perceptibly changed by the admission of the few women who would apply, and would be able to show evidence of preparation for successful work *equal to that of men* requesting admission.

The average majority of women have no taste for thorough, exhaustive intellectual work; and they have no motive, in their probable future occupation and interest, for acquiring an education or discipline which passes the limits of what is popularly covered by the terms general information, intelligence, etc., and which is abundantly supplied by a great variety of colleges, either founded for or open to women. But for this very reason, the few who have a definite object to attain, and show both the preparation and the ability necessary, should be freely admitted, without regard to sex, to the best our own country has to offer. Some of them are poor, and cannot go to Europe for what they are refused here, or even pay for personal instruction from the men in whose classes are young men. They must attempt at home, unaided by instructors, often at a distance from the best library and other university facilities, the work which men have every encouragement and every substantial aid to do. And for success, their work, done thus under difficulty, must equal in quality and thoroughness that of the men with whom they must thereafter compete. Can there be a stronger plea for the admission of women to graduate university work and degrees than the fact that, here and there, one does the work and succeeds in the competition?

Editorial Notes.

THE nomination of Senator John Sherman for President and Levi P. Morton, our popular Minister to France, for Vice-President, would carry New York triumphantly, it is believed. The business men here and elsewhere, all over the country, would poll their "last vote" for this "business man's ticket." Sherman is popular with the banks, bankers and conservative capitalists, while Morton is known as a man of great executive ability, an educated merchant and banker, and is favorably known as the successful financial manager of the Garfield campaign in New York, without whose prompt and timely efforts Garfield himself, it is said, admitted afterward he probably would not have been elected. The nomination of Levi P. Morton for President would not fail to please the people of New York. The present financial troubles of the country have convinced thoughtful men that we now have special need of the best business talent we can command, or these troubles will increase. During the perils of war we needed educated and skillful military generals, as, in financial and business perils, like the present, we need men experienced and specially qualified to look after the material welfare and prosperity of the country. The best, safest and most popular ticket that can now be presented to the people will be the one best adapted to our present condition and wants.

WE have received several letters from readers, who declare that they do not want Mr. Edmunds nominated for the Presidency because he is not a total abstinence man, and because he wrote an equivocal letter to a meeting of liquor-dealers called to protest against the enforcement of a Sunday-closing law. We have not asked Mr. Edmunds what his personal habits are, being tolerably assured that a man so watchful of legislation, and who has achieved so singular a reputation for clear-headed statesmanship, cannot be incapacitated from service by any bad habits. We recall the reply of Lincoln when some people applied to him to have Grant removed from his command because he drank whisky: "What is the brand? that I may send it to the other generals." But as to that letter he wrote, we can give it, as follows:

U. S. SENATE, WASHINGTON, March 29th, 1884.

Sir:—I have yours of 21st inst., as also the previous one referred to. The pressure on my time is so great in respect of matters that it is an absolute duty to attend to that I was unable to respond to your kind invitation, as I have been to your last note. It is quite impossible for me to address the meeting to which you refer, and I have had no time to consider the questions suggested in your resolutions. There are, probably, some respects in which wider means for rational and peaceful enjoyment of the Sabbath could be provided; and there are other respects, probably, in regard to which the welfare of the community, to which individual wishes and unlimited liberty must yield, would be subserved by legislation in a different direction; but, as I say, it is quite impossible for me to give time for the consideration of the subject.

Respectfully yours, GEO. F. EDMUNDS.

D. W. GLASSIE, Esq., Chairman, etc., Washington, D. C.

We confess we do not like it. We believe in the total abstinence of the White House under Hayes, and we wish Mr. Edmunds had written such a letter as General Hawley would have written, who refused to open the Centennial Exhibition on Sunday, to the astonishment of foreign exhibitors. But we have only praised Edmunds as a worthy candidate, not as absolutely perfect.

THE Arthur Mass Meeting at Cooper Union in this city, held last week, was called by a large list of business men, and was a great success. There were large delegations from various political organizations, and enthusiastic speeches were made by Frederick S. Winston, chairman, Parke Godwin, Henry Ward Beecher, ex-Secretary Bristow, Edwards Pierrepont, J. H. Herrick, and others. The gentlemen eloquently repeated the fact that Mr. Arthur is the first successful Vice-President we have had, and agreed that, having done so well with a'prentice hand, he should be allowed to try a master hand at the same business. They had nothing to say about Arthur's record before he became President, although Mr. McVeagh had brought it to their minds in a very caustic letter to Mr. Bristow. The reason for this silence doubtless was that Mr. Arthur's highly creditable career began on the day of the shooting of Garfield, and his previous history does not inspire great enthusiasm. We do not doubt, however, that it was their personal acquaintance with Mr. Arthur, pleasant, genial gentleman that he is, rather than his New York political record that warmed the hearts of these business men toward him. In fact, Mr. Beecher, the most popular orator of the evening, confessed that he did not like Mr. Arthur's career until he became President and "forgot all the things he had remembered as a politician of New York," and which Mr. McVeagh's letter took pains to recall. Mr. Arthur is not likely to be nominated; but he can feel proud of the indorsement the meeting gave of his administration. But all Republicans agree on that point.

THERE was an interesting gathering of clergymen of all denominations in the Jerusalem Chamber of Westminster Abbey on Friday afternoon, May 16th, to listen to Dr. Hatch, who gave a very valuable exposition of the "Teaching of the Twelve Apostles." The interest was intense. THE INDEPENDENT was the first to excite an interest in this greatest discovery of modern times in America, and in England as well. The British mind moves slower than the American, but when once aroused is more deeply stirred. Dean Bradley and Archdeacon Farrar, with many of the leaders of British thought, were present. Dr. Hatch claimed that the document is older than the Epistle to Barnabas, and belongs to the first century, and is the most important Christian writing outside of the New Testament. He even seemed inclined to class it with the Deutero-canonical books. He feels very happy that all of his previously published views as to Church order in the sub-apostolic age are confirmed by this document. Dr. Hatch well appreciated the situation, and closed with an earnest suggestion that this document might prove the basis for greater unity of spirit, if not of organization, in Christendom. This sentiment met with hearty applause. It was a happy occasion to see conformity and nonconformity heartily uniting in this sentiment, however much they may differ upon others. It is, indeed, a sign of the times that generous minded men in all the denominations are in so much sympathy that they feel more closely allied than they do to the conservatives in their respective denominations. The old issues of the seventeenth century are dead. The walls of separation are crumbling and falling. Is there to be combination or reconstruction of sectarian lines? Who can tell what the issue may be?

The Churchman does not offer to give the names of two English or American scholars, which we asked for, or of one, who gives up the genuineness of Paul's pastoral epistles because of their hierarchical character. It declared that those who decide that the episcopacy is an innovation confess that they must "in the sectarian interest, reject alike the epistles of Ignatius *en masse* and throw the epistles to Timothy and Titus into the same fire." Knowing that those who regard the episcopacy as a post-apostolic innovation, so far from rejecting the pastoral epistles, base their argument in good part upon them, we asked for the names of just two English or American scholars of the class it describes. It answers that it "said nothing about 'English or American scholars,' much less about any Christian denominations, but referred primarily to Schleiermacher and his comparatively devout school, which has fed the Tübingen school with material for their gross irreligion, and so created the decent Gibbonism of M. Renan, or at least supplied him with an apology for his views of St. Paul, and for his rejection of the pastoral epistles as a fraud." Seeing that it was talking about the reception the "Bryennios discovery" had received in this country, we naturally did not think of going to Germany or France for the scholars who have rejected these three epistles because they support an original episcopacy. We may say, however, that Schleiermacher denied the authenticity only of First Timothy. To assign the arguments and conclusions of Baur and Renan to the Baptists and Congregationalists and Presbyterians to whom *The Churchman's* language naturally applied was far from just. *The Churchman* concludes:

"We prefer to interpret THE INDEPENDENT'S inquiry into a statement, which is valuable from that source—that not more than *one* English or American scholar among 'Presbyterians, Baptists, and Congregationalists' has adopted the shallow cavils of German rationalism in this particular. It is consoling; for Schleiermacher has heretofore been a power, even in schools reputed orthodox, here in America. Bunsen . . . maintained the Pauline origin of the pastoral epistles against the detractors. But the detractors have conceded the substantial agreement of these epistles with those of Ignatius, as to Church organization; and, therefore, we are glad to learn, from such high authority, that 'Presbyterians, Baptists, and Congregationalists' have no controversy with us on this portion of the canon."

It is amusing to see *The Churchman* affect a satisfaction to learn that Presbyterians, Baptists and Congregationalists, in rejecting episcopacy, do not reject the epistles to Timothy and Titus; as if any heresy could be expected of the irreverent fellows who blaspheme bishops. Perhaps it will be pleased to have us deny that there can be two men found in these three denominations who worship graven images. Schleiermacher "has been a power" and still is "a power, even in schools reputed orthodox, here in America." But this is not on account of his achievements in biblical criticism, but in theology, and especially in his argument for a Christain consciousness of God.

PROF. EGBERT C. SMYTH says, in his article on the "Teaching," in the *Andover Review*:

"It will not do to repudiate such testimony and fall back simply on the New Testament. It is a question of the meaning of the New Testament. And if, as all Baptist scholars have done indefatigably, it was right to use sub-apostolic and later testimony when it favored immersion as the only mode, it cannot be wrong to use it when it disfavors immersion. If it was fair to press it before, it cannot be fair to ignore it now."

To this *The National Baptist* replies:

"Baptists hold that the commands of our Lord are to be followed implicitly, and though they may use the testimony of later writers when it concurs with what the Lord taught, it cannot be for a moment expected that they would admit that testimony when it goes counter to his authority, nor can they be justly accused of unfairness in so doing."

But Professor Smyth is right. It is not a mere question of obedience to "the commands of our Lord," as our contemporary must know, but is "a question of the meaning" of his command, as Professor Smyth says. Everybody admits that *baptize* originally meant *to dip*. But everybody does not admit that in our Saviour's time in Palestine it meant *to dip*. It is a question of interpretation whether it still means simply *to dip*, or whether it had acquired the ecclesiastical and technical sense of performing the ceremonial cleansing required in the Jewish law, and which was not always by dipping. Judith, a famous stickler for Judaism and its observances, when in the camp of Holofernes, went every night to the ravine, by Bethulia, and "baptized" herself by, or at, ἐπί, the fountain there. The question of interpretation here comes up again. Was this a dipping *into*, εἰς, or is the word *baptize* here used simply to designate the ordinary Jewish purification which the pious Jewess was careful to perform every night to wash away the ceremonial defilements of the Pagan camp? *The National Baptist* has no right to assume that the word *baptize* necessarily means to dip, and to use other Greek authorities simply to enforce the meaning when they agree with it, or to reject them when they differ. The proper way is to read the story of Naaman's baptism (according to the Septuagint) and Judith's, and that of the "Teaching," and of Cyprian, and to study the pictures of the Catacombs, to find out impartially, if it is a matter of importance, what the word really means.

WE in the East are apt to think of Christian people of California as maintaining a doubtful struggle against irreligion; and too often such seems to be the case. But there is something in the line of the inevitable about the successful result of Christian labor. However discouraging the outward circumstances, it is bound to gain the victory. Take as an example Los Angeles, the metropolis of Southern California; a city growing with wonderful rapidity, which fifteen years ago was a small Mexican town, but now doubles its population every five years and has many citizens of wealth and culture. Only a few years ago Romanism possessed it, and it still has a strong hold. But Protestant churches have lately come in, and are now numerous and flourishing, and their piety is of an active type, sure to prosper. Half a dozen meeting houses have been building during the year. Considerable mission work is done for the Spanish and Chinese, as well as those of American birth. There is an active and flourishing Young Men's Christian Association, Good Templars Organization, Bands of Hope for the Children, Orphan's Home, Ladies Society for the Relief of the Destitute, Hebrew Benevolent Society, and other religious and benevolent societies, through which the humanity and piety of the people find expression. Several of these societies lately held a joint meeting of great interest, at which reports of their several departments of religious and benevolent work were made. It brought the Christian workers together (or, rather, we ought to say *God's* workers than *Christian* workers, in this case, for one society represented consisted of Jewish ladies who seemed to have the spirit of Jesus, if not willing to be called by his name), and made them acquainted with each other in person and work, and united their hearts and hands in an aggressive movement against darkness and sin. There was a special work reported for Chinese women, a work far more difficult and discouraging than that for the men, and yet there are signs of good. There is a Chinese Presbyterian Church in Los Angeles, and its members have just built a beautiful little church with such help as they could get from American residents. They gave themselves $1,200 for the lot on which it was built. Considering that they are but few in number, and all of them comparatively poor, this is a most remarkable record.

ARCHBISHOP LYNCH, of Toronto, wrote a letter to Mr. W. H. Higgins, to be used in the elections in favor of the Conservative Government, and against the Reform candidate, Mr. Drury, who was himself a candidate. The letter came into the possession of the Opposition, and has been lithographed, and a great noise has been made about the interference of the clergy with the liberty of elections. The letter reads as follows:

ST. MICHAEL'S PALACE, TORONTO, Oct. 9th, 1883.

My dear Mr. Higgins:—We are most anxious to sustain the Mowat government. If it go, then we shall have the Orangemen rampant, and we may as well quit the country. The first act of the new government will be to incorporate the Orange order; and then, indeed, the Catholics will suffer. If Catholics do not wish to vote for Mr. Drury, then they need not vote at all. I would be ashamed of Catholics changing their politics for mean purposes; and some so-called Catholics are doing so, and playing into the hands of the Orangemen. Alas! there will always be traitors.

You, I know, Mr. Higgins, will keep stanch.

Yours faithfully,

JOHN JOSEPH LYNCH,
Archbishop of Toronto.

We confess that we see in this letter nothing more than any citizen has a right to say if he believes it. We do not believe that Protestant ministers or Catholic archbishops are forbidden to use their personal influence for what it is worth in any political conflict in which religious or moral or secular interests are at stake. The Archbishop had his opinion, and had a right to express it. He would be going beyond his province only when he assumed to inflict ecclesiastical censures on those who differed from him politically.

THE students of Clark University, Atlanta, a Methodist institution patronized by colored people, publish a little sheet, *The Elevator*, in which they mention that the land for the new Methodist college at Chattanooga has been deeded to the Freedman's Aid Society, and that this society very properly refused recently a lot of land because the owner required that it should be specified in the deed that the school should be for whites alone. But it is most positively asserted and believed in Chattanooga that pledges have been given that only whites shall be admitted; and *The Elevator* declares that, in this case, "nothing remains then to be done but for the society to deed the property to other trustees or disgrace itself by announcing that the university is closed to colored students." This sentiment, one would say, ought to please Methodists. But the Methodists at Chattanooga, if they are correctly represented by their organ, *The Methodist Advocate*, of Chattanooga, are on the Southern caste side. That paper is angry with the colored students of Clark University, reads them a parable and a lecture. It says:

"It is about time for such impudence to cease.

"A gentleman owning a large estate built an institution of learning for his poor and dependent neighbors, and paid its teachers. After a while he built a school-room and hired instructors for his own family. Thereupon his beneficiaries raised a howl of indignation, and cried out at the top of their voices: 'Caste! caste!'

"Young gentlemen, it ill becomes you to speak disparagingly of the acts of wise men, representa-

tives of the Methodist Episcopal Church, and your benefactors, acting in accordance with the authorization of the General Conference."

We commend this utterance to the General Conference. We would like to know if it be true that white Methodists form one "family," with a large estate, and colored Methodists belong to another family of "poor and dependent neighbors" and "beneficiaries." No! Christians are all one family; and certainly Methodists ought to consider themselves all as one family; and white and black alike, no matter how poor or ignorant, are their children. We expect to find out whether it is "in accordance with the authorization of the General Conference" for an institution to be founded at Chattanooga or elsewhere, from which any youth shall be excluded because God gave him a skin with a hundred per cent. or five per cent. of pigment in it.

....Professor Boice, of the University of Chicago, gives the following translation of the seventh chapter of the "Teaching," which is much commended in those Baptist circles which go for an immersionist translation of the Bible:

"And concerning the immersion, thus immerse ye. Having previously spoken all these things, immerse into the name of the Father and of the Son and of the Holy Spirit in running (literally, living) water. But if thou hast not running water, immerse into other water; and if thou art not able (to immerse) in cold (water), (then immerse) in warm. But if in respect to both (cold and warm water), thou hast not the means, art unable (to immerse), (then) pour out water thrice into (the direction of) the head into the name of the Father and Son and Holy Spirit. But before the immersion, let the one who immerses, and the one who is immersed, and if any others are able, previously fast; and thou shalt command the one who is immersed to fast one or two days beforehand."

There is no great gain from this translation, however; for in the sentence immediately following, the "pouring" is called "immersion," and the person who pours and the candidate poured upon are included among the "immersers" and the "immersed," who are to fast. Whether translated *immerse* or *baptize*, the word had evidently come to have a technical use, to include any form of the ordinance, like the German *taufen*, which originally meant *to dip*.

....We mentioned, some six months or more ago, the very sad case of the quarrel in Calcutta between Mr. Hastie, a young and very hot-headed missionary of the Church of Scotland, and Miss Pigot, a lady in charge of a girls' school connected with the same mission. Mr. Hastie brought the most astounding charges against Miss Pigot and not a few others, and, the case coming before the courts, Justice Norris presiding, a shocking mass of testimony was presented, and judgment given by the Justice in favor of Mr. Hastie, thus accrediting the charges. This was spoken of as the worst blow Christian missions had ever sustained in India. But public sentiment did not go with the verdict, and on appeal to the high court, Miss Pigot has secured a reversal; and substantial damages for slander were awarded to Miss Pigot. Mr. Hastie did a wanton injury not to a worthy woman only, but to the cause of Christianity. He has been properly condemned, and the Mission Board has recalled him to Scotland.

....Where shall we send an intemperate man who wishes to reform? How often this question comes to us. There may be many good places; we hope there are. But, before recommending any, several things should be known. Does the guilty man wish to reform? Does he feel guilty or only unfortunate? Does he feel helpless? Is he a believer in Divine aid? Or, if not, a believer in the Gospel? Is he willing to be placed under Christian influences? If these questions can be answered in the affirmative, we have no hesitation in answering, by a positive recommendation, the question so often asked. In the city of New York there is a place where we would send an intemperate son, brother, friend, with the greatest hope. It is the Christian Home for Intemperate Men. Moral miracles have been wrought there.

....We especially recommend to those of our readers who think themselves—and very likely not unwarrantedly—extremely familiar with Charles Dickens's works, the "Examination Paper" upon only a single one of the novelist's books, "Pickwick Papers," which appears in the "Literary Recollections" of Mr. James Payn, on our first page. Mr. Payn states that it was prepared by his friend, Mr. Calverly; and surely any one who can answer one-half the interrogations has read attentively, and can congratulate himself upon his memory.

....The Englishman who is known to the readers of the correspondence columns of the London papers as "a constant reader," not having a Deceased Wife's Sister Bill over which to express his indignation, and having exhausted his theories as to the detection and disposition of dynamitenrs, is now endeavoring to solve the quesuon, "How do dogs perspire?" A recent letter to the *Spectator* seems to prove, if observation of the habits of a single collie may be considered proof, that perspiration is not emitted solely from the mouth and tongue.

....We understand that the forthcoming number of *The Journal of Christian Philosophy* will contain an important series of papers on the "Teaching of the Apostles"; including the Greek text and a new translation by Professor Orris, of Princeton College, discussions by J. Rendel Harris, of Johns Hopkins University, Dr. E. R. Craven and Prof. I. H. Hall. They call such a series nowadays a symposium, but we hope that the editor of *The Journal of Christian Philosophy* will spare us the word.

....Paul Sabatier is publishing in the *Eglise Libre* an interesting series of papers on the "Teaching of the Apostles." He puts its date before the end of the first century, as before the so-called Epistle of Barnabas. The "Gospel" spoken of is an oral and not any of the written gospels. The reference to high priests suggests that the function of high priests in the Jewish economy had not ceased, and so that it was written before the destruction of Jerusalem, A. D. 70.

....Last week we spoke of Dr. Talbot W. Chambers's excellent address, before the alumni of Princeton Seminary, on "Progress in Theology." This week we take pleasure in publishing his paper in full. It is a clear argument, from a thoroughly conservative position, for the legitimacy and possibility of such progress, although Dr. Chambers would not allow that as much advance remains to be made as many others equally devout would permit.

....The Archbishop of York says that "no one can now hesitate to say that disestablishment is at least a possibility, and may very soon become actual." The sooner the better for religion in England.

....The Virginia election of last week gives great hope to Republicans. The distinct adoption of the Republican name by the Mahone party has helped them more than it has hurt them.

....*The Banner* says that the Presbyterian Boards at 23 Center Street, in this city, do not hold love feasts. They ought to.

READING NOTICES.

SOOTHING AND HEALING, we might with truth add certainly curing in every case. No remedy known equals Coé's Cough Balsam for Coughs, Colds, Croup and Consumption. It is an old and tried friend and always proves true.

IMPORTANT.

WHEN you visit or leave New York City, save Baggage Expressage and Carriage Hire, and stop at Grand Union Hotel, nearly opposite Grand Central Depot. 450 elegant rooms reduced to $1 and upward per day. Elevator. Restaurant supplied with the best. Horse-Cars, Stages and Elevated Railroad to all Depots.

WOULD YOU BELIEVE IT?

NATURE'S great remedy, Kidney-Wort, has cured many obstinate cases of piles. This most distressing malady generally arises from constipation and a bad condition of the bowels. Kidney-Wort acts at the same time as a cathartic and a healing tonic, removes the cause, cures the disease, and promotes a healthy state of the affected organs. James F. Moyer, Carriage Man'fr, of Meyerstown, Pa., testifies to the great healing powers of Kidney-Wort, having been cured by it of a very bad case of piles, which, for years, had refused to yield to any other remedy.—*Advt.*

THE Gilbert Manufacturing Company have introduced the Cable Twills, a new Lining for the use of dress-makers and tailors, which have been very generally adopted wherever they have become known.

They are very firm and strong, every thread both in warp and weft is double carded and double roved, and made from long staple cotton, thus giving it extra strength. They are pronounced the best in quality, finish and texture. The best dry goods houses keep them.

THE old established house of James McCreery & Co. have a very large assortment of goods of every kind and description, and a lady can obtain a full outfit, for any season or occasion, without leaving the establishment. As is well known, this house has a reputation for offering tasty and genteel styles, colors and patterns, and this Spring they seem to have rather outdone themselves, as it is quite certain that they never had a more attractive establishment than at present. Ladies who desire an outfit for the Summer can find here a great assortment of suitable goods, including the very latest styles in hosiery, gloves, handkerchiefs, parasols, ribbons, etc., at prices which will enable them to fill a Saratoga trunk with a medium-sized pocket-book.

THE B. SHONINGER PIANO AND ORGAN CO., of New Haven, Conn., manufacture the Grand Upright Silver Bell Pianofortes, which are made with the novelty of a chime of bells, the effect of which is very pleasing. The company has received many medals from fairs and exhibitions, among others one from the Centennial Exhibition, one from the Exposition at Paris, in 1878, which was for "finest upright pianos, with a rich and pure tone, and combining the greatest power," another, a gold medal from the New England Fair, besides many others. Their factory was established in 1850, and their pianos and organs have an excellent reputation with persons competent to judge of the good qualities of an instrument. A postal card addressed to them will secure their illustrated price lists.

STYLES IN MOURNING GOODS.

AT Jackson's mourning goods store, No. 777 Broadway, may be seen a large and varied assortment of fabrics and articles of every description demanded by people in mourning. There are handsome Henrietta cloths, double width Melrose cloths, crepe veiling and trimming, and the popular Courtauld crepe. There are also shown basket-wove Panama silks, soft and graceful, dead luster gros-grains, surahs, black and white pin-head silks, figured India ponrees, black brocades, and shawls of every kind. In Summer goods there are black and white plain checks, grays in all shades, Helvetia cloths, figured grenadines, light and graceful, camel's hair grenadine, pure black with no luster and extremely effective, all-silk grenadines of beautiful soft black crepe de chine, French setoons and organdies and English prints of all kinds. —*Tribune.*

FIFTY-FOUR years ago the carpet house of Reuben Smith was established, and from that time until the present an undeviating system of fair and honorable dealing has won for the house a multitude of customers and friends, who will not buy carpets elsewhere. Certainly, in these days, a good name is better than riches. We can assure our readers that, at Mr. Smith's new and elegant stores, 18 and 20 Astor Place, they will find a large stock, and be fairly dealt with.

MR. J. ROTHSCHILD'S two stores, one at 56 and 58 West Fourteenth Street, in this city, and one at 269 and 271 Fulton Street, Brooklyn, are crowded every day with ladies in search of fine straw hats, bonnets, flowers, feathers, and a variety of millinery goods, a supply of which it is necessary to have before going away for the Summer. Certainly these goods are offered by Mr. Rothschild in almost unlimited variety and at reasonable prices.

MR. N. H. EGGLESTON, JR., one of our advertisers, has lately completed the extension and improvement of the interior of St. Paul's Church, at Englewood, N. J., in a manner showing a very great degree of good taste and artistic skill. It gives us great pleasure to call the attention of church authorities, who may have had in view the enlargement or improvement of their churches during the approaching season, to the fact that the same sum of money judiciously expended under the plans and direction of a genuine artist like Mr. Eggleston will be very much more satisfactory, and secure infinitely greater beauty and general results, than if left to an ordinary committee or artisan, very well in their particular callings, but who have not the native talent of an artist, added to culture and education in his particular line. Mr. Eggleston's work speaks for itself so much better than one can speak for it that we wish that more church trustees and vestrymen throughout the country would take the trouble to examine it before rebuilding and remodeling their places of worship.

IMPORTANT TO TOURISTS.

COMMENCING May 15th and continuing until October 1st, round trip tourists tickets, good going fifteen days from date of sale and good returning until October 31st, can be purchased at very low rates, to Denver, Pueblo, Colorado Springs, and other Colorado Tourist Points, *via* the Burlington Route (C., B. & Q. R. R.) This famous line is the only one extending from Chicago, Peoria or St. Louis, direct to Denver, and the only one running through trains without change every day in the year between Chicago and Denver. In addition to above trains, which run *via* Pacific Junction, it also runs over its own lines, through daily trains between Chicago, Peoria, Kansas City and Atchison; and through daily trains between Kansas City, Atchison and Denver, thereby enabling it to offer the tourist the option of purchasing tickets by a greater variety of routes than any other line. Remember these facts, and when ready to start call upon any railroad ticket agent in the United States or Canada for tickets, rates and detailed information, or address PERCIVAL LOWELL, General Passenger Agent, Chicago.

BUSINESS BOOMING.

IT is estimated that over half a million people have visited O'Neill's fancy dry goods store on Sixth Avenue during the present month. There is no evidence of a panic or hard times at this great establishment. Three or four thousand at a time may be found there almost any day in business hours. Twenty-five or thirty thousand were there on Saturday, and the crowd on Monday was nearly as great. Elegantly dressed ladies crowd the counters for fine goods from morning to night, elegant equipages crowd the streets in front, and even the sidewalk throng is a sight to behold. Madison Square Garden never, on any occasion, witnessed such a gathering in a single day as are attracted to O'Neill's exhibition at his magnificent warehouse of fine goods. If you doubt this statement, go as a spectator, and judge for yourself.

NEW Carpets are now needed to refurnish, as well as Mattings for Summer houses and Summer use. Messrs. Sheppard Knapp & Co., of Sixth Avenue and 13th Street offer both from a very large stock at panic prices, in addition to a variety of upholstery goods, shades, curtains, etc.

A GOOD place to buy a Summer hat, whether a straw, Derby, or high hat, is at the store of Bird, the Hatter, No. 49 Nassau Street. His styles are the latest and most correct and the quality of his goods the best.

☞ **A Happy Thought.** Diamond Dyes are so perfect and so beautiful that it is a pleasure to use them. Equally good for dark or light colors. 10c, at druggists. Wells, Richardson & Co., Burlington, Vt. Sample Card, 32 colors, and book of directions for 2c stamp.—*Advt.*

NOTICES.

A MINISTER OF THE GOSPEL, of several years' experience, who can give the required reference, would like to be employed during the Summer months, in New York, Philadelphia, or other Eastern cities. Address, T. J., care of THE INDEPENDENT, New York City.

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WATERBURY, Vt., October 16th. A. JOHNSON.
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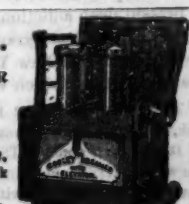

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NEW YORK.

Financial.

THE PANIC.

All the bottom facts in regard to the failure and downfall of Mr. John C. Eno, late President of the popular Second National Bank of this city, will probably never be published. Enough has come to light, however, to sicken the blackest inmate of Sing Sing. We venture to say that the world has seldom, if ever, seen a parallel to the crimes of John C. Eno. There is much indignation manifested, and justly, too, against Ferdinand Ward; but we think young Eno is by far the worst man of the two. His broken-hearted father, Mr. Amos R. Eno, now nearing fourscore years of age, has been obliged to advance some four millions of dollars in order to wipe out this monumental wickedness and save his prodigal son from a home at Sing Sing; and the young criminal, after all, will doubtless go there. We join with the thousands who know, personally, Mr. Amos R. Eno in expressing our deep sympathy for him in his great trial, and trust he may have strength to bear the heavy burden placed upon him. As a man and as a merchant he has, in all his years of activity in New York, been universally respected for his integrity and nobility of character. Few could bear his present deep affliction, the leading particulars of which are graphically given in a private letter from New York to *The Boston Transcript*, from which we copy:

"Young Eno saw that he had wrecked the bank, and made a clean breast of the matter to his father on Sunday. The shock to the old man was a terrible one, and his anger knew no bounds. He consulted with several of the directors, and they examined the securities and the books of the bank, and found that the president had sunk $3,000,000 of the bank's assets in Wall Street. Nor was this all. He had made way, likewise, with a million and a half securities deposited in the bank by his brothers and sisters, and even his little nephews and nieces! Amos R. Eno, when he discovered these facts on Monday and Tuesday, was completely overcome by the baseness of his son's crime, and from the first was for having him arrested and punished as severely as the law would permit. It was all the other directors could do to divert his mind from his son to the bank itself. They pleaded with him not to allow the bank to be closed, because of the suffering that would be caused to the hundreds of depositors. Finally his anger toward his rascal of a son gave way to pity for those who had trusted the officers of the bank, and he consented to make good a portion of the sum his son had embezzled. His first offer was $1,600,000; but this was not enough, and again he declared that he would see his son in prison before he would pay any more. But the arguments of the directors prevailed, and he contributed out of the savings of a long and busy life enough money, with the few hundreds of thousands which the other directors supplied, to cover the deficiency and make the bank solvent.

"Well, the bank on Wednesday morning was declared solvent, and the work of paying frightened depositors began. Mr. Eno, Sr., and one or two of the directors were in the bank, and they thought that their troubles were in a measure over, when another dramatic incident occurred, and for a time the fate of the bank hung again in the balance. This was nothing more nor less than a check for $90,000, which John C. Eno had drawn on the bank, and which he had got cashed down town after he had confessed to an embezzlement of four and a half millions to his father! This was the climax of impudence, knavery and hard-heartedness. Think of this young scoundrel getting such a check cashed and through the Clearing-house, knowing that his father would have to pay it or allow the bank to close its doors. At first Amos R.'s indignation was such that he declared that he would not pay a cent. This last stab from his son, he said, was more than he could bear. But one of the directors of the bank offered to share the amount evenly with him, and after a time he agreed to this proposition. One can hardly conceive of a more despicable act than this of young Eno's—drawing on a bank of which he was President, but in which he had no funds, and after he had confessed to an embezzlement of four and a half millions. If Amos R. Eno had had his own way, he would have let the bank close its doors and would have sent his son to Sing Sing; and he deserves all praise for allowing the interests of the depositors to outweigh his personal feelings in the matter, and for his unexampled generosity in protecting those who, knowing that his integrity was beyond question, supposed that the stock had not degenerated in his son."

President Thompson, of the Chase National Bank, in referring to the future, at the Bankers National Convention at Saratoga, three years ago, said:

"There is but one alarming indication of trouble, and that is in the number and magnitude of new enterprises, involving the issue of millions on millions of obligations. In 1871—'72 and for a half of 1873 the same sign of coming trouble was apparent, but to a fractional extent as compared with the present. As this is purely a convention of bankers, and as I am probably the oldest member of the association, I must be excused in uttering a word of caution to bank managers, more particularly to those at the head of deposit banks. In receiving deposits from the general and promiscuous public, we morally, though perhaps not legally, assume a fiduciary trust, and in using such deposits the utmost caution and conservation should be strictly adhered to by always having a sure and speedy controllability over a sufficient amount of our assets to meet any "demand obligation," even in the light of a raging panic. It is criminal to assume liabilities or enter into negotiations, though ever so promising, over which hangs a contingency that may possibly endanger this fiduciary trust."

These were words of wisdom; and if they had been heeded the present panic would never have occurred to do its untold amount of mischief. Will our bank presidents and other officials, including, also, their directors, *now* put in practice this sound preaching?

Ferdinand Ward, of the firm of Grant & Ward, was taken by the sheriff to Ludlow Street jail on Thursday afternoon last. He is charged, in affidavits from J. Nelson Tappan, William H. Bingham and J. Sewell Tappan, with obtaining money from them under false pretenses. The order of arrest was issued by Judge Donohue, of this city, and the affidavits charged Ward with obtaining over $300,000 on statements which, it is now asserted, were wholly false. Tappan's story in brief is that Ward told him that Grant & Ward were deeply interested in the purchase of Government contracts, on which a large amount of money was being made. Tappan says that, relying on these statements, he advanced in all $320,000. Bingham swears that he made inquiries from ex-President Fish, of the Marine National Bank, and others, about these alleged Government contracts, and was satisfied that Grant & Ward had no such contracts. J. Sewell Tappan made an affidavit in regard to the receipt of a certain letter from Ward, inviting him (Tappan) to meet him to receive "important information" which he had to communicate.

Mr. John R. Dos Passos, of counsel for J. Nelson Tappan, says:

"Mr. Tappan was introduced to Mr. Ward by Mr. Fish. Mr. Tappan invested his money and that of his friends in this business wholly upon the belief in the purity and sagacity of Mr. Fish's character, and with the knowledge that General Grant was a partner in the firm of Grant & Ward. The statement of Ward before Mr. Hamilton Cole that Mr. Tappan drew out of the firm of Grant & Ward about $1,100,000, is partial only, as every business man will perceive when he reflects on it. It only constitutes one side of the account—namely, the credit side. Now, the debit side will show that Mr. Tappan and his friends invested between $1,500,000 and $1,600,000, and that to-day they are actual losers to an extent of $400,000 or upward."

It is proper to state here that, in the suit for which Ward has been arrested, Ulysses S. Grant, Jr., ex-President Ulysses S. Grant, William C. Smith and James D. Fish, the other members of the firm of Grant & Ward, are also made defendants.

Mr. Ward, on his arrival at prison, glanced timidly about for a moment, as the big iron doors closed with a great bang behind him. Then he fixed his eyes upon the floor in silence. Mr. Ward seated himself and, with a weary sigh, placed his valise beside him on the floor, and then began to read an evening newspaper. At 7 o'clock he was shown to his rooms. There was nothing suggestive of imprisonment about the rooms except the armed guards at the doors. Fronting on Ludlow Street, north of the entrance in the building, is a large, square reception room, handsomely furnished and well lighted. Here Mr. Ward will receive his visitors. On the exact spot where Mr. Ward's folding cot will be placed, William M. Tweed died. Mr. Ward will be guarded by five men night and day. "It may be a little superfluous," said Deputy-Warden Kiernan, in explanation of this caution. "But we don't take any risks here."

Mr. Ward carefully inspected the interior of the prison. He was very anxious to know what arrangements were to be made for his comfort, and how soon. He was informed that he could be furnished accommodations according to the money he desired to expend.

Mrs. Ward visited her husband in Ludlow Street Jail on Friday last. Her brother, Mr. Sidney Green, was present. The meeting was cordial, without special demonstrations. She remained until four o'clock in the afternoon, and left, apparently in a cheerful frame of mind.

General Grant's pastor, the Rev. John P. Newman, visited Mr. Ward at the jail on Friday last, after Mrs. Ward left. He said he called on his own volition, prompted by Christian motives, as an old friend of the Ward family.

Mr. Ward's brother William admits that a statement is being written, giving all the facts relating to the progress and downfall of Grant & Ward.

Receiver Davies has brought a suit, in equity, in the Supreme Court, against William S. Warner and wife, Ferdinand Ward, Ella C. Ward, John H. Morris, George C. Holt, assignee, and others, to have the transfers and conveyances of property by Ferdinand Ward to William S. Warner on May 7th declared null and void. An injunction, it is said, will be obtained, forbidding Warner to use or transfer any part of the property involved. The Receiver's allegations are interesting reading. Here is a sample. He says:

"Warner paid Ward about $6,000,000, while Ward had paid Warner about $7,800,000; that the aggregate amount of checks of Warner deposited in the Marine Bank by Ward, according to the bank's books, is shown to have been $4,599,524.25; in the First National Bank, $421,802.50; and in the Marine Bank, to the credit of Grant & Ward, $1,009,608.70; and that the aggregate amount of checks drawn by Ward in favor of Warner on the Marine Bank was $7,182,576.34, and on the First National Bank $231,062.50, and the checks of Grant & Ward, $452,865. All these transactions took place between July 18th, 1882, and May 5th, 1884. On May 5th Warner held similar contracts with Ward, showing a further apparent indebtedness of over $2,500,000. Another allegation is that, a short time after these transactions began, Warner received from Ward, in the form of profits, at the rate of 20 per cent. a month, all of his advances; that the whole capital of Warner afterward was supplied from what Ward owed him as profits or had paid him as such; and that, as further transactions developed a large apparent indebtedness to Warner, the amounts paid to Ward were constantly larger, and the indebtedness to him constantly increased until the failure of the firm."

The Erie Railroad will not pay the coupons due June 1st on its Consolidated Mortgage Bonds. The secretary of the board states, officially, that the board believes that such failure to provide for the payment of the interest cannot be of long duration, that, by the exercise of great economy in conducting the business of the company, and a careful husbanding of its resources and protection of its credit, the emergency requiring such postponement of payment, either in whole or in part, will speedily pass. It is understood that foreclosure proceedings cannot be commenced under the terms of the mortgage, until after three years.

James R. Keene sent circular letters last week to the holders of his privileges proposing to give his notes at twelve and eighteen months, with interest for the differences on them at the market prices of the stocks on the day of his failure.

Russell Sage, the "Put" and "Call" millionaire, is said to be in a very sad state of mind over his recent losses. He concluded, finally and wisely, at last, after using cords of red tape in staving off claims, that he would pay up the millions demanded of him.

The Penn Bank, of Pittsburgh, Pa., has resumed business. Suits, it is said, are to be brought against those who made the damaging statements which caused its suspension.

Fisk & Hatch feel quite hopeful in regard to arranging all their affairs, and they think an early resumption of business is most probable.

The Metropolitan National Bank is going on in its business as usual, and is steadily diminishing its liabilities. Its late President, Mr. Seney, has pledged securities to the bank to the amount of a million of dollars, to cover his indebtedness, on which $750,000 at least, it is said, will be realized. The bank will pay no dividend in July. "Bad business this" is the general remark.

A warrant for the arrest of John C. Eno, the former President of the Second National Bank, was issued by United States Commissioner Shields Saturday morning at the request of District-Attorney Root. Mr. Root has been engaged, since the first reports of the peculiar financial transactions of Mr. Eno, in examining the laws relating to national banks, and became sufficiently satisfied that the law had been violated to lead him to take decisive action. The warrant was given to Deputy-Marshals Holmes, Grimes and Peters. The marshals went to Mr. Eno's house, at No. 46 Park Avenue. He will, doubtless, be arrested, convicted and imprisoned. The evidence against him seems to be overwhelming.

Mr. James D. Fish, ex-President of the Marine National Bank, was arrested on Sunday evening by United States Deputy Marshal Curtis. He was not taken to the Ludlow Street Jail, where his former business friend, Ferdinand Ward, is stopping, but was placed under guard at his home. Marshal Curtis says he succeeded in getting into his apartment at about 7 o'clock in the evening, and served him with the warrant sworn out by the National Bank Examiner Scriba before Commissioner Shields. "Fish was greatly surprised; for he thought, when I was announced, that I was Banker Curtis. He took things rather coolly afterward. When the question of bail was mentioned he said that he didn't want bail, but would go to jail and let the law take its course."

The ex-President claims to have important letters from General Grant and others, which will show conclusively that he is entirely innocent of criminal intentions.

The ex-bank presidents, cashiers, tellers and other officials who have for months past been singing

"I love to steal awhile away"

the greenbacks, gold, governments and

credit of the corporations with which they have been connected, have suddenly changed their tune to

"Hark! from the tombs the doleful sound."

Other officials and ex-officials may yet join in swelling this "doleful" chorus. It would not be difficult to mention the names of some of them.

William M. Tweed, not now called the king of thieves, who robbed the city of $6,000,000, died in prison; Ferdinand Ward, General Grant's partner, who stole $14,500,000, occupies Tweed's prison cell; James D. Fish, who wrecked the Marine Bank, is a ruined bankrupt, and anticipates conviction; and John C. Eno, who stole $4,500,000, and is the son of one of the richest men in America, is watched by detectives and will doubtless soon be arrested. Will not people learn after a while that stealing doesn't pay?

Late telegrams from Europe state that "there is a strong feeling of disbelief among investors in American securities that the present low prices of American stocks cannot possibly continue. Looking from this distance the causes of the present depression appear trivial, and there is a great deal of quiet buying, many heavy investors asserting that the integrity of good dividend-paying stocks cannot possibly be ultimately affected by the uncovering of a few rogues and the weeding out of mushroom growths."

F. S. Tappan, chairman of the Loan Committee of the Clearing-house, announced on Saturday that the issue of loan certificates by the Clearing-house Association has so changed the relations of the banks to each other that the publication of the statement in detail would give an incorrect impression as to the actual condition of the banks. The suppression of these figures, which have been, from time immemorial, regularly made known, except during the panic of 1873, may be wise, and it may be otherwise.

Referee Hamilton Cole has delivered his decision in the case of Capt. Elihu Spicer against Ulysses S. Grant, Jr., and Julien T. Davies, assignee of the firm of Grant & Ward. Capt. Spicer brought an action to recover twenty-six $1,000 second mortgage bonds of the Gulf, Colorado and Santa Fé Railroad Company, which he claimed to have deposited with the firm for safe keeping on April 26th, a few days before the failure. These, it was asserted, were still in the possession of Assignee Davies, who refused to give them up, on the ground that he had no authority as assignee to do so. Referee Cole declares that Capt. Spicer is entitled to the bonds and that they should be delivered to him.

It is found that the clerks of Grant & Ward have indorsed the notes of the firm to the extent of $1,000 000 or over. Among those who did so was Ward's messenger, Charles H. Armstrong.

Ferdinand Ward, who is "writing a statement," says: "I can assure the public that it is my intention to bring to light every fact in relation to my business transactions; and when I do so it will be backed by evidence that can be proved beyond a doubt."

Chancellor Runyon has issued an order directing Receiver Wilkinson, of the defunct Newark Savings Bank, to pay to the depositors a dividend of 50 per cent. Payments will be commenced on June 2d.

Cashier Denton, of the Atlantic Bank of Brooklyn, when questioned as to the status of the $285,000 claimed to be due that institution by the Metropolitan Bank or by ex-President Seney, said that President Puffer had erred in saying that Mr. Seney was personally responsible for the amount. An entirely new phase is placed upon the whole transaction by Mr. Denton's statement. He says that not a penny of the money has been paid, and that the transaction is in this shape: "We owed the Metropolitan Bank $208,000 on an overdraft on our ordinary account when that institution shut down. They owed us $285,000 actual cash." This statement is flatly contradicted by the Metropolitan Bank. The officials there declare that the Atlantic Bank is very largely indebted to the Metropolitan, and it will be compelled to pay up.

The rumors that the Metropolitan National Bank was going into liquidation, which were rife several days ago, were revived on Saturday and gained considerable credence. The truth of the rumor was denied by President Henry L. Jacques and Bank Examiner A. M. Scriba. "The bank is gradually reducing its deposits," said Mr. Jacques, "but not with the view of going out of business. We are going on as usual. Of course its volume has greatly decreased. But we have the satisfaction of knowing that we are working on a perfectly substantial basis."

"There is not the slightest intention, so far as I am aware," said Bank Examiner Scriba, "on the part of the Metropolitan Bank to go into liquidation. I have not heard it intimated except from outside. Everything is going on well here, and the intention of the bank officers, I understand, is to continue and build up the business to its former proportions if possible. It was a terrible blow to this institution, and a great mistake was made when its doors were closed, and it will take time for it to recover its former standing; but it is sound and can pay every dollar of its liabilities today."

The state of affairs in Wall Street has been spoken of as "a rich man's panic," and there is some truth in it; but one failure there has brought deep distress on hundreds of innocent poor people.

The flight of Hinckley, paying-teller of the West Side Bank, Eighth Avenue and Thirty-fourth Street, was simultaneous with the disappearance of $96,000 of the bank's money. The defalcation is trifling in comparison with some others of recent occurrence, but it may be traced to the same source—the neglect of duty by other officers of the bank because of the implicit trust confided in the absconding teller. On Saturday afternoon, the bank deemed it best, on account of the rapid withdrawal of its deposits, to close its doors. It immediately issued the following notice:

"With the deepest sorrow we have to announce the suspension of this bank. Statement will be prepared at once. Depositors will be paid in full, and we hope to resume again and merit a continuance of your past favors.

"THE WEST SIDE BANK.

"May 24th, 1884—1:30 P.M."

President Moore gave the order to close the doors. There was, at that time, a long line reaching from the paying-teller's desk to the sidewalk. Mr. Moore stated the reason for this action. He said that, much to his surprise, he had received a dispatch from President Coe, shortly after 1 o'clock, stating that the American Exchange Bank, through which the exchanges of the West Side Bank had been made since the suspension of the Metropolitan Bank, must decline to act as the bank's agent with the Clearing-house. It was on this account, solely, that the bank suspended payment.

GRANT & WARD'S CREDITORS.

VARIOUS stories are in circulation in regard to the millions owing by Grant & Ward at the time of their failure. Some are true and some are not. Most of the loans were made when money was plentiful and cheap, and at a time when the credit of the firm stood very high. All that was then required was good security; and this they seemed to have in abundance. The names of the corporations and others which made these loans have been given to the public through the daily papers. We now refer to some of these corporations, and the amounts loaned by each, and are glad to state that, in a large majority of cases, proper caution was taken in regard to the character of the securities received.

The First National Bank loaned $15,000 to Frederick D. Grant personally, and held what was deemed good security.

The American Loan and Trust Company loaned $50,000 May 5th, which, a few days after, was paid off.

The Mutual Life Insurance Company declined to state the amount loaned, saying it was so small that it was of no interest to the public.

The Equitable Life Assurance Society loaned $250,000 on railroad bonds with a good margin. The loan will become due in July and will be paid. The amount above-named embraces the entire indebtedness of Grant & Ward to the Equitable.

The President of the Mercantile Trust Company says Grant & Ward does not owe the Company anything.

A loan was made by the Fourth National Bank; but it was paid some time before the failure.

There is not a cent due from them to the Metropolitan Trust Company.

President Cox, of the Mechanic's National Bank, says there is due that bank $12,000 only, which is secured by stocks worth $19,000.

The Continental National Bank has a time loan, amounting to $125,000, well secured, and it has been served with a notice from the owners of the securities that the loan will be paid when due.

The United States Trust Company loaned $250,000 on ample security, in the shape of city revenue bonds.

The loans made by Drexel, Morgan & Co., have been paid off, and all securities, of course, taken away.

The American Exchange National Bank has a loan for less than $100,000, secured by Government bonds and other sound securities. The bank will not lose a dollar.

The Phenix National Bank loaned $75,000 on ample securities, including 4 per cent. Government bonds for $25,000.

The Bank of the State of New York loaned $100,000 on satisfactory collaterals.

The Bank of Montreal, Canada, loaned $150,000 on first-class collaterals, which will leave a good surplus when the loan is paid off.

National Park Bank loaned $75,000 on ample security. The owners of the bonds have paid off the loan, and there is not a cent due that institution.

The National Broadway Bank loaned $200,000 on what they deemed good security, but the bank declined to give further particulars.

The Broadway Savings Bank loaned $450,000 at 2½ per cent. on $450,000 New York City Revenue Bonds.

The Mutual Benefit Life Insurance Company, of Newark, N. J., made loans which have been fully paid by the sale of the securities it held for the same.

The Bank of Commerce made loans which are believed to be well secured.

The Bank of New York made a loan which has been entirely paid.

Manufacturers' Bank of Canada loaned $125,000. Partly paid, and balance is well secured.

The National Bank of the Republic has due $100,000, all well secured, beyond question.

The Manhattan Life Insurance Company has due them $300,000, with the very best security, and good margin at 6 per cent. interest; and they "don't want the money."

The New York Life Insurance Company say that they have no demands whatever on Grant & Ward; that they made a loan to them which they paid off some six months ago.

MONETARY AFFAIRS.

IT is evident from the experiences of the past few weeks, and the developments that have taken place in financial circles of late, that there is much to be remedied in the management of the moneyed institutions of this city. That there has been a laxity on the part of those with the controlling power, and a recklessness where caution should have been exercised, is only too plain, while tendencies leaning toward the furtherance of personal interests and partiality to a chosen few have been manifested beyond a doubt, which has resulted in the shattering of what little confidence there existed in business circles of the merchant being able to borrow money when wanted for legitimate purposes from our moneyed institutions, without being in the "ring." The partial cause of the late panic can be attributed to the reckless loans upon unmarketable securities which were made to favored ones and the exhaustion of individuals who were carrying loads which, at last, were too heavy for their financial strength, as well as the misappropriation of money by those who were entrusted with the savings of the poor. That such a condition of affairs should exist is morally wrong, and strong effort should be made to punish the derelictions of those who have proved recreant to the trusts reposed in them. For the week past the money market has exhibited a fairly steady tone, and the supply of loanable funds has been ample to meet the demands of all borrowers with good security. Loans on stock collateral have ranged from one to six per cent., the latter being charged by the banks.

STOCK MARKET.—The stock market continues sensitive and irregular, owing to the steady unloading by the financial institutions of the various kinds of securities they have been carrying for some time past, which has encouraged the bear element to circulate rumors that would receive no credence whatever under other circumstances. Weakness in prices prevailed throughout the week, the decline in values being continuous to the close. Reports of trouble among the coal companies, the unfavorable condition of Union Pacific, and the default of Erie on its second mortgage consols have been the most marked features of the depression.

U. S. BONDS.—The Government bond market has been moderately active and weak. The final sales, compared with the close of the previous week, show a decline of 1 in the 4s registered, of ¼ in the 4s coupon, of 1 in the 4½s registered, and of 1¼ in the 4½s coupon. The closing quotations were as follows:

	Bid.	Asked		Bid.	Asked
4½s 1891, reg.	111⅛	112	Currency 6s, '86	126	—
4½s 1891, coup.	112⅛	113⅛	Currency 6s, '87	128	—
4s, 1907, reg.	120⅝	121	Currency 6s, '88	130	—
4s, 1907, coup.	120⅝	121	Currency 6s, '89	132	—
Three per cents	100¾	101	Currency 6s, '90	133	—

RAILROAD BONDS.—Railroad bonds were generally weak and lower. The features were Erie Second Consols, which declined rom 56½ to 55, recovered to 56½, declined to 44¾, and rallied to 55½@55¾; and West Shore 5s, which advanced 1½, to 47½, declined to 45½, and recovered to and closed at 46½. Atlantic & Pacific Incomes declined 1 per cent. to 14; Chesapeake & Ohio Firsts, Series A. 2, to 110; Denver & Rio Grande Consols 3 per cent. to 55; East Tennessee 5s 1½, to 56½; Houston & Texas General Mortgages 1¾, to 96½; Jersey Central Consols, 4½, to 100; do. Consol. Convertible 7s 5, to 100; Kansas & Texas General Mortgage 6s, to 72; do. Consols 1½, to 103; N. Y., Lack. & Western Seconds 1, to 97; Rich. & Danville Debentures 2, to 49; Oregon & Transcontinental Firsts 2, to 69, and El. Lex. & Big Sandy Firsts 4, to 91; Wabash General Mortgage 6s advanced 3 per cent. to 43, and Ohio Southern Firsts 2, to 77.

BANK STATEMENT.—The weekly statement of the Associated Banks issued from the Clearing-house last week was highly unsatisfactory. The changes in the averages show a decrease in loans of $13,461,800, a loss in specie of $10,804,100, a loss in legal tenders of $4,086,400, a decrease in deposits of $20,635,400, and an increase in circulation of $126,600. The movement for the week resulted in the wiping out of the surplus reserve and a deficiency of $6,607,125 in the reserve required by law.

FOREIGN EXCHANGE.—The Foreign Exchange market has been unsettled. Actual business was done at $4.83¾@$4.84¼ for bankers' bills, $4.85@$4.85¼ for demand, $4.85¼@$4.86 for cable transfers, and $4.80@$4.82 for commercial bills. In Continental Exchange, francs were quoted at 5.21¼@5.20¾ for 60-day bills, and 5.19¾@5.18¾ for checks; Reichmarks at 94¼@94¾ for long, and 94¾@94¼ for short sight.

DIVIDENDS.—The American Express Co. has declared a dividend of three dollars per share, payable July 1st.

BROWN BROTHERS & CO.,
59 WALL ST., NEW YORK,
Bills of Exchange on Great Britain, Ireland, and France.
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COMMERCIAL and TRAVELERS' CREDITS.

L. C. HOPKINS & CO.,
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Commission Merchants, Brokers.
GRAIN AND PROVISIONS IN CHICAGO, ON MARGINS, A SPECIALTY.
We give prompt personal attention to out-of-town orders. New York references: S. V. White & Co., 2 and 10 Wall Street; Beody, McLellan & Co., 55 Broadway; Henry C. Bowen, Esq., INDEPENDENT. Chicago correspondents: Wm. Young & Co.; McDermid, Russ & Co

SAFE DEPOSIT VAULTS
OF THE NATIONAL PARK BANK
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Entrance through the Bank.

LAND GRANT GOLD BONDS.

Subscription to the First Mortgage 6 Per Cent. 40-Year Land Grant Gold Bonds.

OF THE

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CHARLES F. SMITH, Chief Engineer. JOHN C. NEW, Treasurer.
SHIPMAN, BARLOW, LAROUCQUE, & CHOATE, General Counsel.
JAMES A. WILLIAMSON, General Attorney and Land Commissioner.

BOARD OF DIRECTORS.

J. B. GORDON, Ex-President Georgia Pacific Railway; H. J. JEWETT, President New York, Lake Erie, and Western R.R.; R. W. HUNTER, Virginia; H. A. HARALSON, Pres't. Matthews Cotton Mills; WM. WINDOM, Ex-Sec'y Treasury United States; C. H. PHINIZY, President Georgia Railroad and Banking Co.; W. H. PHILLIPS, New York; WM. CURRIE, Florida; JAMES M. PACE, Georgia.

TRUSTEE.

THE FARMERS' LOAN AND TRUST CO. OF NEW YORK.

Total Amount of First Mortgage Bonds, $7,500,000, issued at the rate of $15,000 per mile on 500 miles of road.

Denominations of Bonds, $100, $500 and $1,000.

Interest at 6 per cent. payable on the first days of January and July, at the Farmers' Loan and Trust Company of New York.

Land Grant.—The State of Florida has granted to this Company, by Act of the Legislature, approved February 27th, 1883, Eighteen Thousand Acres of land to the mile, one third of which grant the Railroad Company give as **Bonus,** direct to the subscribers of the Bonds at the rate of 40 acres for each $100 of bonds; 200 acres for each $500 of bonds; 400 acres for each $1,000 of bonds.

Terms of Subscription are as follows: 25 per cent. cash, 25 per cent. June 1st, 25 per cent. September 1st, 25 per cent. December 1st.

Interest allowed on all payments from date of subscription.

Subscribers may, at their option, pay all cash upon subscribing, and receive interest as above upon the full amount so paid.

Full Information will be given on application to the undersigned, **S. Noble Foster & Son,** who are authorized to receive subscriptions to the Bonds.

All Remittances, money orders, certified checks, or drafts on New York, must be made payable to the order of the Farmers' Loan and Trust Company of New York (trustees for the bondholders) for account of the International R. R. and Steamship Company of Florida, and as soon as received the Trust Company will forward official receipts under seal of the Railroad Company and countersigned by the Trust Company, entitling the holder to the Amount of Bonds for which he has subscribed, and also certifying the number of acres of land to which said subscriber will be entitled.

Bondholders have the right to select their own lands, all of which are located in Brevard, Monroe, Dade, Manatee, Orange, Polk, Sumpter, Hillsborough and Hernando Counties, in Florida.

Subscribers to these bonds really get **Double** value. The Bond itself is worth its face, and the land is clear gain, and worth more than the full subscription; therefore we confidently recommend the bonds as a most desirable investment and shall be glad to furnish full particulars regarding the same.

Correspondence solicited from Banks, Bankers, Insurance Companies, Trustees and Capitalists generally. Subscriptions received by

S. NOBLE FOSTER & SON, *Special Ag'ts,*
55 LIBERTY STREET, BRYANT BUILDING, NEW YORK.

8% INTEREST
FIRST MORTGAGE
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Personal acquaintance with lands and values. Over 1,200 loans in force. I NEVER HAVE HAD TO FORECLOSE A RED RIVER VALLEY MORTGAGE, and have NEVER LOST A DOLLAR of principal or interest on any loan made here. Interest collected and sent to you, free of cost, each year. These loans are very safe, and pay nearly three times as much as **U. S. BONDS,** and are recommended by leading business men and clergymen, East and West—men for whom I have been making these investments for NINE YEARS PAST.

REFERENCES

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Dr. WM. J. MILNE, Pres't Genesco Normal School, Genesco, N. Y.
Hon. E. M. TOPLIFF, Manchester, N. H.
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The *Congregationalist*, Boston. *N. Y. Observer.*

All are pleased with my investments. Circular, with full information, references, letters from old customers, and a **New Map of Dakota,** sent free on application. Mention this paper. Address

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REFERENCES:

Vermont National Bank, Brattleboro, Vermont.
People's " " " "
Windham Co. Savings Bank, Newfane, "
Vermont Life Insurance Co., Burlington, "
Roberts & Roberts, Attorneys, "
Rev. H. A. Spencer, Montpelier, "
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First Mortgage Farm Loans. Prompt payments in N. Y. Exchange. **Interest sent from Deposits. Satisfaction Guaranteed. Large Experience. No Losses.** Send for circular, references and sample forms.

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NOS. 32 TO 38 EAST 42D ST.,
OPPOSITE GRAND CENTRAL DEPOT.
BUILDING FIRE-PROOF THROUGHOUT.
Burglar-proof Boxes and Safes rented at from $10 to $300 per year.
THE BEST OF FACILITIES FOR GENERAL STORAGE.
TRUNK STORAGE A SPECIALTY.
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No Risk; YET A Solid 10 per Cent.

RAPID ACCUMULATION!

Can Handle Sums Large or Small.

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For Circular address the

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8 PER CT. NET TO INVESTORS

The undersigned will negotiate loans for you, secured by mortgage on first-class real estate in Minneapolis or Hennepin County, Minnesota, in three times the amount of the loan, and guarantee to net you 8 per cent. Satisfaction guaranteed. Been years in business in this city. First-class references. Send for circular. S. H. BAKER, Loan Agent, 101 Central Avenue, Minneapolis, Minn.

PRATT & CONE. **REAL ESTATE LOANS.**

Absolutely Safe Investments in first mortgage notes on improved Real Estate in the rapidly growing city of Minneapolis, at rates of interest to net a larger income than any other Safe Security. Principal and semi-annual interest collected and remitted in New York exchange without expense to our clients. Full details given on application by letter or in person at either office. Best city references given. A limited amount of 8 per cent. notes usually on hand.

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PROCURED ON GOOD REAL ESTATE SECURITY. Send for Circular.

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DIVIDEND NOTICE.

OFFICE OF THE BOARD OF DIRECTORS AMERICAN EXPRESS CO. New York, May 21st, 1884.

THE BOARD OF DIRECTORS OF THIS COMpany have this day declared a dividend of three dollars ($3) per share, payable on the 1st day of July next. The transfer books will be closed from the 14th day of June to the 3d day of July next.

By order of the Board,

J. N. KNAPP, Secretary.

TRAVEL.

STATE LINE.

NEW YORK TO GLASGOW, LIVERPOOL, DUBLIN BELFAST, AND LONDONDERRY, EVERY THURSDAY.

New Clyde-built steamers and most excellent accommodations, but no advance in rates. First Cabin only $60 to $75, according to state-room accommodations. Excursions, $110 to $130. Second Cabin (amidships), everything furnished, $40. Excursions, $70. Steerage, $26. No live stock carried. Special rates to clergymen and favorable terms to parties traveling together. Send for pamphlet of information, with cabin plans, etc.

AUSTIN BALDWIN & CO., General Agents, No. 53 Broadway, New York.

Parcels, Packages, Freight, and Valuables forwarded to all parts of Europe, at low rates, by BALDWIN'S EUROPEAN EXPRESS.

FILES FOR THE INDEPENDENT.

We can supply Files or Binders for THE INDEPENDENT, each File or Binder holding twenty-six numbers—half a year. The cover has "THE INDEPENDENT" embossed on it in large gilt letters, making it quite ornamental. They will be delivered at our office on the receipt of one dollar each, or sent (postpaid) to any P.-O. in the United States, on the receipt of one dollar and twenty-five cents each. The usual price is $1.50.

Commercial.

DRY GOODS.

THE market for dry-goods has been dull and uninteresting throughout the past week, not having recovered from the effect the severe experience in financial affairs had caused. It cannot be expected that the results of such a shock can be eradicated at once, although it is believed that the market will not be seriously affected thereby, notwithstanding it will take time to establish renewed confidence. The general movement has been characterized by conservatism and caution, and buyers have shown a determination to hug close to the shore of safety in all their dealings; but, while buyers purchase sparingly, sellers seem to be equally satisfied to hold their goods until a more settled feeling prevails and a larger consumptive demand is realized, believing that better prices are to be had in a short space of time. Local retailers were busily engaged throughout the week in attending to the wants of their customers, and a like condition of affairs was reported from most of the interior markets. There is, consequently, a reasonable probability that a fair supplementary demand for Summer goods may yet be developed. Jobbers report that their customers are paying up remarkably well, and little or no complaint on the score of collections is made by the commission houses—the best possible proof that the conservative policy so long pursued by distributers, is wisest and best. Despite the unsettled condition of financial affairs, values of dry goods have not been affected in the least degree, prices being so low on all textile fabrics that there is really no room for further shrinkage.

COTTON GOODS.—The market for cotton goods was very quiet upon the whole. Some fair-sized lots of brown sheetings and drills were disposed of by agents; but such instances were exceptional, and the general demand was light and unimportant. Bleached goods were noticeably quiet, and there was a moderate movement in wide sheetings. Denims, duoks, tickings, stripes, plaids, apron and furniture checks, cheviots and other colored cottons were lightly dealt in, and transactions in cotton flannels were chiefly restricted to making deliveries in execution of orders on record. Agents' prices remain unchanged and steady as far as the most desirable goods are concerned; but it is a buyers' market for low-grade bleached goods, etc.

PRINT CLOTHS were quiet in demand, and the tone of the market is easier; but prices are nominally unchanged, at 3½c. for 64x64s, and 3c. for 56x60s.

PRINTS.—There was a continuation of the meager and unsatisfactory business in fancy prints lately experienced by the commission houses, and shirtings and indigo-blues were less active than of late, though there was a fair movement in the last-named calicoes, on account of back orders. The jobbing trade was devoid of animation; but a fair aggregate distribution of fancies, foulards, cretonnes, shirtings, indigo-blues, and furnitures was made in relatively small parcels.

GINGHAMS AND WASH FABRICS.—There was a steady call for woven wash fabrics, as chambrays, seersuckers, "Toile du Nord," "drapers' cloth," and other wash fabrics, but ordinary plaid ginghams were more or less quiet in the hands of both agents and jobbers.

Dress goods were, for the most part, quiet in first hands; still, there was a fair re-order demand for light Summer fabrics, as laces, plain and printed nuns' vellings, etc., and Pacific Mills double-faced printed goods were in steady request. Agents hold liberal orders for all-wool cashmeres adapted to the Fall trade, but most of them have been accepted at very low prices.

WOOLEN GOODS.—The condition of the woolen goods department shows but little animation in the direction of recovery from the state of stagnation into which it fell a short time ago. Goods of a high grade are almost stationary, and look as if they would remain so for another month or six weeks, after which the early Fall trade should give an impetus to business at first hands. Indications of the coming season, so far as they are discernible, are regarded as favorable, though doubts are entertained in some quarters as to the amount of profit likely to be reaped by the commission houses, whose arrangements are now pretty well completed. Kentucky jeans in jobbers' hands are selling freely.

FOREIGN GOODS.

The tone of business in imported goods was decidedly dull throughout the week, with but little apparent tendency in the direction of improvement. Retail stocks are being rapidly relieved of seasonable goods, under the influence of the sunny weather we are now having, and orders are being duplicated quite up to expectations. The daily demand for dress materials in medium weights is now being modified in favor of lighter fabrics, which are called for by the abnormally high temperature of the past few days. More white-embroidered robes than are at present available could be sold. There is more activity in white goods than in any other department of the market.

The imports of dry goods at this port for the past week and since January 1st, 1884, compare as follows with the same period of last year:

For the week.	1884.	1883.
Entered at the port	$1,271,213	$1,222,794
Thrown on market	1,256,554	1,109,073
Since Jan. 1st.		
Entered at the port	50,743,895	52,030,444
Thrown on market	49,750,160	51,560,714

JACKSON'S

MOURNING STORE.

777 BROADWAY.

HAVE JUST RECEIVED A NEW FABRIC FOR SUMMER WEAR, **ALL-WOOL CREPE DE CHINE;** CAN BE WORN IN DEEP MOURNING.

WILL OFFER THIS WEEK.

ALBATROSS CLOTH at 85c.; former price, **$1.**
ALBATROSS CLOTH at 75c.; former price, **90c.**
All-Wool **CREPE IMPERIAL,** fine quality, **60c.**

A LARGE AND WELL SELECTED ASSORTMENT OF SECOND MOURNING FABRICS IN **PLAIDS, STRIPES,** AND **GRAY EFFECTS.**

THE STOCK OF **COTTON FABRICS** CONTAINS ALL THE NEWEST DESIGNS IMPORTED

A SPECIAL BARGAIN: BLACK FRENCH JACONET AT 20c. PER YARD.

JACKSON'S,
777 BROADWAY, BET. 9th and 10th Sts.

CARPETS.

The old Carpet House of REUBEN SMITH, ESTABLISHED 54 YEARS AGO, HAS REMOVED from the old stand, Nos. 2 and 4 Fourth Avenue, to the elegant stores 18 and 20 ASTOR PLACE, near Broadway, and will offer on MONDAY, May 26th, a large assortment of Carpets, Floor Cloths, Rugs, Mattings, etc., etc., at special reduced prices.

18 AND 20 ASTOR PLACE,

BETWEEN BROKAW BROTHERS'

CLOTHING-HOUSE AND BROADWAY.

MATTINGS.

Large shipments just received. White and Red Check, from 25 per roll of 40 yards. Fine Fancy Patterns from $8 per roll of 40 yards.

SHEPPARD KNAPP & CO.,
SIXTH AVE. AND 13TH ST.

CARPETS—GREAT SALE.

The balance of a manufacturer's stock.
300 pieces best Body Brussels at $1.25 per yard.
200 pieces best All-Wool Ingrains at 75c. per yard.

SHEPPARD KNAPP & CO.,
SIXTH AVE. AND 13TH. ST.

J. ROTHSCHILD

BROOKLYN, 269 and 271 Fulton Street.
PARIS, 26 Rue d'Enghien.
NEW YORK, 56 and 58 West 14th Street.

ENORMOUS REDUCTIONS

IN

Trimmed Bonnets and Round Hats

AND

FINE STRAW HATS AND BONNETS.

We respectfully invite the attention of ladies to examine our splendid assortment of TRIMMED and UNTRIMMED Millinery and the great reduction of prices throughout our store. That almost every straw hat or bonnet we offer is a "Bargain" will be apparent to all who see them. We would particularly mention a lot of straw hats and bonnets for ladies, misses and children on the bargain counter at

50 and 95 CENTS.

CORRESPONDING BARGAINS IN

Flowers, Ostrich and Fancy Feathers and Other Millinery Goods.

J. ROTHSCHILD,

FULTON STREET, OPPOSITE CLINTON.

RIDLEY'S

Grand, Allen and Orchard Sts., N. Y.

STRAW GOODS,

ROUND HATS

AND

BONNETS.

ENGLISH MILANS, WHITE, BLACK AND ALL COLORS, 63c., 95c., $1.05, $1.25; former price, $1.95, $1.25, $1.50 and $1.75.
FRENCH CHIP HATS AND BONNETS, BLACK, 45c., 65c., 85c., 95c.
WHITE BEIGE AND ECRU, 75c., 95c. and $1.25.
FINE SATIN AND BELGIAN SPLIT STRAWS, 65c., 95c., $1.25 and $1.75.
ROUGH AND READY STRAWS, BLACK AND COLORS, 25c., 31c., 45c., 65c., 75c.
FANCY TUSCAN LACE BONNETS, 63c., 75c., 85c., 95c. and $1.25.
FINE EASTERN MILAN BRAIDS, BLACK AND COLORS, 19c., 25c., 31c., 39c., 50c., 60c. and 75c.
MISSES' AND CHILDREN'S LEGHORNS, 45c., 65c., 75c., 85c., 95c., $1.12.
FANCY TRAMWAY AND PEARL BRAIDS, 19c., 31c., 45c. and 65c.

FINEST TRIMMED HATS

FOR LADIES, MISSES AND CHILDREN,

EXHIBITED IN OUR MILLINERY PARLOR.
OVER 3,000 FULLY TRIMMED HATS AND BONNETS TO SELECT FROM.

LADIES' AND MISSES' SUITS.

BUNTING AND NUNS' VEILING SUITS, IN CREAM, LIGHT BLUE AND PINK, $14.75 and $18.00.
BLACK AND COLORED ENGLISH CASHMERE SUITS, RICHLY TRIMMED, BROCADE SATIN OR PLAIN SILK, $10.50; WORTH $15.00.
WHITE LAWN SUITS, TRIMMED, TUCKS AND SCALLOPS, $4.75.
WHITE INDIA LAWN SUITS, TRIMMED, EMBROIDERY, $6.75, $8.50, and $10.00.
200 PLAIN AND PLAID GINGHAM SUITS, WELL TRIMMED, LACE AND EMBROIDERY, $2.98; WORTH $6.00.

MISSES' SUITS.

MISSES SUMMER SILK SUITS, $9.75.
MISSES WHITE LAWN SUITS, $3.75 AND $3.50.
CHILDREN'S WHITE PIQUE SUITS, $1.00, $1.25 AND $1.50.

JERSEYS.

DECIDEDLY THE MOST IMPORTANT SALE OF THE SEASON, BEING THE CLOSING OF A MANUFACTURER'S STOCK AT EVEN LESS THAN THE SO-CALLED PANIC PRICES.

280 FINE WORSTED JERSEYS IN BLACK AND LEADING COLORS, } **89c.;** Former price, $1.50.
EXTRA FINE BEATRICE JERSEYS, TRIMMED SEAMS, BLACK AND COLORED, } **$1.39;** Former price, $1.95.
EXTRA FINE VICTORIA JERSEYS, TRIMMED SEAMS, BLACK AND COLORED, } **$1.59;** Former price, $2.38.
FINE WORSTED JERSEYS HANDSOMELY TRIMMED, } **$1.69;**
1,050 EXTRA FINE WORSTED EUGENIE JERSEYS, BLACK, etc., } **$1.99;** Former price, $2.95.
75 EXTRA FINE FRENCH JERSEYS, ROLL COLLAR, FAN PLAIT, AND BOW, } **$2.69;** Former price, $4.50.
480 EXTRA FINE PRINCESS JERSEYS, REVERE COLLAR, POCKETS, FAN PLAIT, AND BOW, } **$3.69;** Former price, $4.95.
110 JERSEYS, SAME STYLE AS ABOVE, MADE OF IMPORTED SILK FINISHED STOCKINETTE, } **$4.95;** Former price, $7.50.

SEVERAL SMALLER LOTS AT PRICES EQUALLY ASTONISHING.

FASHION MAGAZINE.

SUMMER EDITION READY IN A FEW DAYS.
SINGLE COPIES 15c.; or, 50c. PER ANNUM.

EDW. RIDLEY & SONS,

309, 311, 311 1-2 to 321 GRAND STREET;

56 to 70 Allen St.; 59 to 65 Orchard Street, N. Y.

CONKLING & CHIVVIS,

70, 72, 74, 76 West 23d St.,

AND

368, 370, 372, 376 Sixth Avenue

(FORMERLY KNOWN AS BOOTH'S THEATER),

ARE NOW OFFERING

UNPARALLELED BARGAINS

IN ALL DEPARTMENTS.

WE BEG TO CALL SPECIAL ATTENTION TO THE FOLLOWING QUOTATIONS.

SILK DEPARTMENT.

75 PIECES RICH BLACK SATIN BROCADES, 89c.; COST TO IMPORT, $1.50.
120 PIECES COLORED GROS GRAIN DRESS SILKS, MAGNIFICENT QUALITIES, IN ALL THE NEW SPRING SHADES, 98c. AND $1.19; NEVER BEFORE SOLD LESS THAN $1.25 AND $1.75.

DRESS GOODS.

50 PIECES 46-INCH ALL-WOOL LUPINS CASHMERES, 65c.; WORTH 85c.
45 PIECES ALL-WOOL OTTOMANS, 46 INCHES WIDE, 65c.; REDUCED FROM $1.25.

BLACK DRESS GOODS.

150 PIECES LACE BUNTING AND NUNS' VEILING, 40 INCHES WIDE, 37½c.; WORTH 65c.
125 PIECES OF PLAIN AND DAMASSE ALL SILK GRENADINES, 75c.; WORTH $1.25.

Trimming and Lace Department.

85 PIECES CHENILLE FRINGES, 68c.; WORTH $1.
50 PIECES IRISH POINT LACE AT 26c.

STATIONERY, FANCY GOODS, ETC.

WHITMORE'S FIRST QUALITY TINTED PAPER AT 7c. PER QUIRE.
A BOX, CONTAINING 25 GILT-EDGED CARDS AND ENVELOPES TO MATCH, AT 14c. PER BOX.
IMITATION ALLIGATOR BAGS 39c. UPWARD.

PARASOL DEPARTMENT.

COACHING PARASOLS $1.95 AND UPWARD.
LACE TRIMMED PARASOLS, $2.75 AND UPWARD.

GLOVE DEPARTMENT.

45 DOZEN LADIES' TAFFETA SILK GLOVES, 8-BUTTON LENGTH, IN BLACK AND COLORS, 89c. PER PAIR.

Embroideries and Handkerchiefs.

68 PIECES BLACK CASHMERE EMBROIDERY, 5 INCHES WIDE, 31c.
54 PIECES BLACK CASHMERE EMBROIDERY, 7 INCHES WIDE, 68c.

UPHOLSTERY DEPARTMENT.

150 PAIRS TURCOMAN CURTAINS, IN EXQUISITE DESIGNS AND CHOICE COLORINGS, AT $3.75 PER PAIR; WORTH $12.
1,000 YARDS OF HEAVY 20-INCH-WIDE FURNITURE CRETONNES, IN BEAUTIFUL COLORINGS, AT 10c. PER YARD; VALUE FOR 25c.

LACE CURTAINS, RUGS AND MATS.

100 PAIRS REAL LACE CURTAINS FROM $5 UP.
A FULL ASSORTMENT OF RUGS AND MATS AT POPULAR PRICES.

WHITE GOODS, FLANNELS.

LARGE CHECKED INDIA LAWN, 12½c.
VERY FINE CHECKED NAINSOOK, 12½c.

HOSIERY DEPARTMENT.

65 DOZEN LADIES' SOLID COLORED HOSE, FULL REGULAR MADE AND INGRAIN COLORS, 24c. PER PAIR.
45 DOZEN LADIES' BRILLIANT LISLE HOSE, IN ALL THE NEW SHADES, 44c. A PAIR; WORTH 65c.

SUIT AND CLOAK DEPARTMENT.

A FULL LINE OF ALL WOOL FLANNEL AND CHEVIOT SUITS, FROM $6 TO $12.
100 SUMMER SILK SUITS, $11.50; WORTH $20.

BOYS' SUITS.

100 ALL-WOOL KILT SUITS, 3 TO 6 YEARS, AT $2.50, $3.42, $3.89, $4 TO $9.75.

ALSO

100 KNEE PANTS SUITS, 4 TO 12 YEARS, AT $3.89, $3.98, $4.20, $4.50, $6.38 TO $10.95.

CLOTH DEPARTMENT.

500 REMNANTS ALL-WOOL ENGLISH CASSIMERES 55c. and 60c.

CORSETS.

HANDSOMELY FRENCH WOVEN CORSETS AT 75c. A PAIR.

CONKLING & CHIVVIS,

Sixth Avenue and 23d St.

GILBERT M'F'G CO.'S

DRESS LININGS.

(THE NEW FABRIC.)

MERCHANTS AND DRESSMAKERS LIKE A CLOTH where great strength is combined with a soft satin finish. They also, if they want their silks to give satisfaction, should recommend for linings the

CABLE TWILLS

AND

SATIN CLASSIC TWILLS.

Many a silk has been condemned because the common SILESIA or a poor waist lining has been used. You should also ask for the

BLACK PRINCE TWILLS.

A Cloth we guarantee to be fast Black, and that PERSPIRATION or ACIDS will not change, neither can it be made to CROCK in the SLIGHTEST DEGREE. Bear in mind that, with the exception of our FAST BLACKS, all our goods are measured by the new PATENT MEASURING MACHINE.

We give below a list of a few of the REPRESENTATIVE HOUSES where these goods can be found:

IN CHICAGO.
MARSHALL, FIELD & CO.
CARSON, PIRIE & CO.
CHARLES GOSSAGE & CO.
MANDEL BROS.

IN NEW YORK.
ARNOLD, CONSTABLE & CO.
E. J. DENNING & CO.
JAMES McCREERY & CO.
LORD & TAYLOR.

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THE WILLIAM BARR D. G. CO.
SCRUGGS, VAN DEVORT & BARNEY D. G. CO.
B. NUGENT & BRO.

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THE JOHN SHILLITO CO.
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PETTIS, BASSETT & CO.
L. S. AYRES & CO.

IN ST. PAUL.
MANNHEIMER BRO.
LINDEKE, LADD & CO.

IN MINNEAPOLIS.
GOODFELLOW & EASTMAN.
DALE, BARNES, MORSE & CO.
HALE, THOMAS & CO.

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BULLENE, MOORES, EMERY & CO.
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IN MILWAUKEE.
T. A. CHAPMAN & CO.

IN DETROIT.
NEWCOMB, ENDICOTT & CO.
METCALF BROS.
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SHARPE & MIDDLETON.
J. BACON & SONS.

And over 4,000 others.

R. H. MACY & CO.,

14th ST., SIXTH AVE., and 13th ST., NEW YORK.

GRAND CENTRAL FANCY AND DRY GOODS ESTABLISHMENT.

WE ARE ADDING NOVELTIES IN TRIMMED

MILLINERY

DAILY, AND OFFER A MOST COMPLETE ASSORTMENT OF STRAW GOODS IN ALL THE SHADES OF BEIGE, ECRU AND BROWN, AS WELL AS WHITE AND BLACK, IN ALL THE MOST POPULAR SHAPES.

IN COLORED

SILKS

WE ARE SHOWING THE MOST COMPLETE LINE OF COLORS AND STYLES IN ALL SEASONABLE GOODS.

OUR FINE STOCK OF

LACES

IS BEING CONSTANTLY REPLENISHED WITH THE MOST STYLISH PATTERNS OF FOREIGN AND DOMESTIC MANUFACTURE.

BLACK SILK

FOR THE MILLION AT LOWER PRICES THAN EVER BEFORE OFFERED.

WE HAVE ONE OF THE LARGEST AND MOST VARIED STOCKS OF

DRESS FABRICS

IN THIS COUNTRY. ALL AT LOWEST PRICES.

A FULL AND COMPLETE LINE OF OUT-DOOR

GAMES,

COMPRISING LAWN TENNIS, CROQUET, ARCHERY, PITCH A RING, RING TOSS, BATTLEDORE, ENCHANTMENT, LAWN POOL, ETC., ALL ABOUT TEN PER CENT. LOWER IN PRICE THAN LAST YEAR.

ORDERS BY MAIL WILL RECEIVE PROMPT AND CAREFUL ATTENTION.

SEND FOR CATALOGUE.

R. H. MACY & CO.

RIBBONS FOR PATCHWORK.

15 pieces Best quality Ribbons in choice colors, each 6 inches long by 3 to 4 inches wide for 25c. a package. Each lot varies. They are worth about double the price. Send Postal Note or P. O. Order.
A. & J. GILCHRIST, 5 and 7 Winter St., Boston, Mass

O'NEILL'S

Sixth Ave. and Twentieth Street.

SPECIAL SALE JERSEY WAISTS.

200 DOZEN

JERSEY JACKETS,

ALL COLORS,

$1.25; worth $2.75.

100 Dozen Jerseys, $1.88; worth $2.50.

150 DOZEN

JERSEYS,

ALL COLORS,

$2.50, $3.00, $3.50, and $3.90.

BRAIDED JERSEYS,

in Black, Garnet & Navy Blue,

$2.38, $2.65, $3.98, $4.50, $5.00 and 5.50.

JETTED JERSEYS,

$4.90, $6.00, $7.50, and $8.50.

MATTINGS.

3,000 ROLLS

CHINA MATTINGS,

AT THE

Greatest Sacrifice Ever Known.

WE ARE NOW OFFERING THESE MATTINGS AT FROM 10 TO 40 PER CENT. LESS THAN ACTUAL COST OF IMPORTATION, INCLUDING THE VERY FINEST GOODS EVER IMPORTED BY MESSRS. HADDEN & CO. J. O. PHILLIPS & CO. AND OTHER RELIABLE IMPORTERS. SOLD IN ANY QUANTITY AT RETAIL AT A SLIGHT ADVANCE.

H. P. WILLIAMS & CO.,

250 Canal Street, bet. B'way and Centre St.

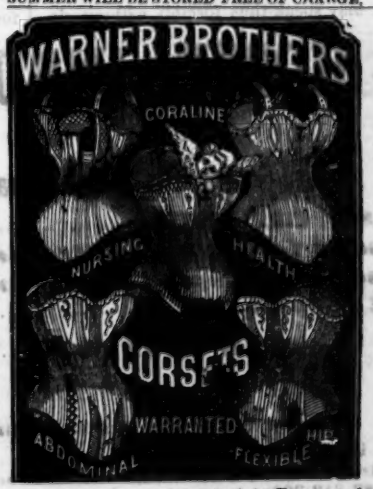
WM. ESTER,

IMPORTER AND MANUFACTURER OF FINE FURS,

829 Broadway, near 13th St., N.Y.

(REMOVED FROM 4 WEST 14TH STREET.)

FURS RECEIVED ON STORAGE, AND INSURED AGAINST DAMAGE BY FIRE OR MOTH, AT REASONABLE CHARGES.
GOODS LEFT FOR REPAIRS DURING SUMMER WILL BE STORED FREE OF CHARGE.
SEALSKIN SACQUES AND DOLMANS LEFT FOR DYEING, REPAIRING AND ALTERING DURING SUMMER WILL BE STORED FREE OF CHARGE.



These Corsets are recognized in Europe and America as the standard of style, workmanship and general excellence. The Coraline with which they are boned is superior to whalebone in both durability and comfort. **Price, from $1 up.**

FOR SALE BY ALL LEADING MERCHANTS.

Avoid all imitations. Be sure that our name is on the box.

WARNER BROS.,
353 BROADWAY, NEW YORK.

Insurance.

A THOUSAND FOR FORTY-EIGHT.

A NORTH CAROLINA reader—the same upon whose evidently clear understanding of the relation between put-in and put-out in life insurance we commented some time ago—writes anew, thus:

"'The Gist of It,' in the last number of THE INDEPENDENT, has a good deal of pith and point. I can't find any unsoundness in your reasoning, and, therefore, am bound to locate it (the unsoundness) in my own investments in assessment companies. I use the plural form now, because my wife, of her own motion, has taken policies in two concerns of this sort. One of them is a 'ten years' maturity' policy. In this she will have paid, at the end of the term, $48 per $1,000. The assessments are about double those on the 'life plan' and I don't know how often they are expected to come. The company is three years' old; so at the expiration of seven years the original policy-holders will want their money—provided they haven't 'died prior' and got it. I don't much imagine there will be a great deal left for the rest. I must plead, in my wife's excuse, that she thinks her lease of life very uncertain. . . . I must say the subject of life insurance is too abstruse for my comprehension. If 'what comes out must—and must first—have been put in,' where is the advantage of insurance? It is simply letting other people manage your money for you, and running the risk of stealage and bad management. How can A, who is to live 20 years, afford to put in $1,000 for B, at the end of the first six months? It is true B may have to pay for *him* instead, but the chances are even, while the salaries of officers and other expenses are a certainty. It reminds me of a game of chance I once saw. It was perfectly fair, and very popular, because no cheating was possible; only the 'table' took 5 per cent. of the winnings. Hence the chances are that two men who should play against each other long enough would quit even; only the 'table' would have the money."

If everybody saw as clearly that what comes out must first be put in, we should have less occasion to urge this, except by way of preventing people from forgetting it, which they would be sure to do. As for "maturity" associations, they pretend to furnish endowment insurance at a fraction of the rates charged by the extortionate old-line companies. These rates, at age 35, are: $26.38 for whole life, payable until maturity; $30 for a policy payable at death, or in 35 years; $33.63 for a 30 years' term; $39.68 for a 25 years' term; $49.79 for a 20 years' term; $67.85 for a 15 years' term; $107.53 for a 10 years' term. The "expectation of life" at age 35 is 31.8 years. For 15 years, the total payments will a little exceed the $1,000; for 10 years, they will a little more exceed it. The death risk shortens with the term; but, on the other hand, the date of certainly being called upon to pay is also shortened. Short endowments are, therefore, costly and wasteful, and are hence not advisable, except in peculiar circumstances; yet it is evident from the look of the rates that the companies can meet the call. On the contrary, these "maturity" concerns are the most outrageous and almost incredible frauds. Their "maturity" resembles that of a blow-fly colony in a piece of meat under a hot sun, if we may speak thus forcibly without sinning against refinement. We have exhibited some of them as they really are, from time to time, by request, one of the most brazen being the Washington concern; but if our friend states his figure correctly he is caught in one that goes beyond anything we have ever heard of, unless it is the Ward "contracts," which contracts were like a contract to sell the moon for green cheese. The moon is *not* green cheese, and the seller could not deliver it, if it were. Our friend says $48; does he not mean $480, which would be wild enough? Taking the figure as given, an expected total payment of $48 is to bring $1,000. How? Whence will come the other $952? Our friend is a man of education and intelligence. Can he work out the problem of subtraction, thus,

$$\begin{array}{r} 48 \\ 1{,}000 \end{array}$$

without "borrowing," as the arithmetic calls it? But from whom will you borrow? From others, necessarily. But when *they* want to borrow for themselves, and to borrow from *you*, it is merely a question of which will devour the other. In the name of all common-sense, how *can* anybody capable of performing the simplest arithmetic be tricked or blinded into supposing that the working of miracles has descended, and to persons who are neither pure, wise, nor honest?

How any intelligent person can stumble over the principle of life insurance is certainly strange. If there is no advantage in insurance, because what goes out must first be put in, then the same queer reasoning applies to banks; then there is no use in making buckets, because water must be put in before it can be poured out. A thousand persons must put up a million in all; but none will put up more than a thousand, and they will pay various small amounts. This is "the gist of it." The reason "A, who is to live twenty years," can pay for B, is only that he doesn't *know* the number of years. Were the date of each death known, the long-to-live would rejoice, and the soon-to-be-called would be left to their fate. Insurance would become impossible. "The gist of it," expressed in other terms, is this: The early-dying secure large returns to their heirs; the longest living pay, at most, only the interest of their money, and for this interest they get insurance as they go along. This, if they pay up their policies, and if they are in substantial companies. If the contrast is not clear between this and the "maturity" scheme, here it is, starting at age thirty-five:

$26.38 per year, for from one to thirty years, say, as life permits, is to bring $1,000.

$48 total is to bring, at end of ten years, $1,000.

Our friend will permit us to say that his confession that life insurance is "too abstruse," etc., is the merest fudge. It is on just this ridiculous notion that assessment schemers play. They allege corruption, and offer honesty; assert mystery and complication, and offer simplicity. Is simple arithmetic abstruse? Is the everyday common-sense which most people use profound? There isn't any mystery about it.

THE SUICIDE QUESTION AGAIN.

IT is announced that Governor Cleveland has just signed the bill providing that "suicide of the person whose life shall have been insured shall not be a defense to an action upon any policy hereafter issued in this state, where the person whose life shall have been insured was insane when the act causing death was committed, anything in the policy to the contrary notwithstanding." This, as will be observed, applies only to policies to be issued, upon knowledge that this law enters into the contract. It will also be observed that suicide shall be no defense, regardless of anything in the policy, so that if, in consequence of this or any other statutory restriction upon the freedom of contracting, an advance in rates should be found necessary and if anti-suicidal policies should be written at reduced rates, no form of stipulation between company and individual, however express, could operate as a bar against this law. The condition inserted is one of the qualifying ones which do not qualify. The burden of proof of sanity, apparently, will lie on the defense, and the presumption of insanity is sure to be accepted by juries, even if not made by courts. Suicide must thus be accepted as in the list of diseases; and unless provisions that the insured must not die in a duel or in violation of any statute (and others of similar character) are to stand as effective, death will mean payment without recourse. The tendencies have for years been toward enlarged "liberality"; but all liberality which increases risk will inevitably be ascertained and discounted into the rates.

THE TITLE GUARANTEE AND TRUST COMPANY, established at No. 55 Liberty Street, in this city, is a company formed to insure against loss from defective real estate titles. The number of conveyances in the city of New York and other cities is so large, making the examination of titles a matter of so great labor and responsibility, attended with so many risks, that we heartily welcome the entrance upon business of a company having for its object the guarantee of "absolute protection against loss by reason of official carelessness and errors in searches for incumbrances, as well as mistakes in judgment upon the part of the examiner, or fraud and deceit. The injured party will be relieved of all trouble or expense of litigation."

The company is excellently officered, having Mr. John W. Murray, of the German American Insurance Company, as its president, and Mr. C. H. Kelsey as its secretary, and has a capable and efficient board of trustees.

INSURANCE.

1851. THE 1884.

Massachusetts Mutual Life INSURANCE COMPANY

OF SPRINGFIELD, MASS.

33 Years of Successful Experience.

PURELY MUTUAL.

Every policyholder a stockholder and entitled to participate in distributions of surplus.

The Mass. non-forfeiture applies to all policies and contains the most liberal features ever before offered Examine its merits before insuring your life.

ACTIVE AGENTS WANTED.

E. W. BOND, President,
JOHN A. HALL, *Secretary.*
M. V. B. EDGERLY, 2d Vice-President and Manager of Agencies.

CONTINENTAL (Fire) Insurance Co.

OFFICES, Continental Buildings: { New York, 100 Broadway, Brooklyn, cor. Court and Montague Sts. and No. 106 Broadway, E. D.

Reserve for reinsurance	$1,775,820 69
Reserve for all other claims	430,324 04
Capital paid in in Cash	1,000,000 00
Net Surplus	1,661,797 28
Total Assets, Jan. 1st, 1884	$4,867,942 01

This Company conducts its business under the restrictions of the New York Safety Fund Law. The two Safety Funds together equal $1,200,000.

DIRECTORS:

GEO. T. HOPE, President.
H. H. LAMPORT, Vice-President.
F. C. Moore, 2d Vice-President.

SAMUEL D. BABCOCK,	SAMUEL A. SAWYER
GEORGE BLISS,	JNO. L. RIKER,
S. B. CHITTENDEN,	WILLIAM BRYCE,
WM. H. SWAN,	WELLINGTON CLAPP,
HENRY C. BOWEN,	HENRY F. SPAULDING,
AURELIUS B. HULL,	RICHARD A. McCURDY,
THEODORE F. VAIL,	JOHN H. REED,
THEODORE I. HUSTED,	JOHN H. EARLE,
WM. H. CASWELL,	CHARLES H. BOOTH,
WM. M. RICHARDS,	WM. H. HURLBUT,
HORACE B. CLAFLIN,	EDWARD MARTIN,
SEYMOUR L. HUSTED,	BRADISH JOHNSON,
ALEX. E. ORR,	S. M. BUCKINGHAM,
WM. L. ANDREWS,	J. D. VERMILYE,
E. W. CORLIES,	JACOB WENDELL,
JAMES FRASER,	JNO. F. SLATER,
HIRAM BARNEY,	LAWRENCE TURNURE.

CYRUS PECK, *Secretary.*
A. M. KIRBY, *Sec. Local Dep't*
R. C. TOWNSEND, *Sec. Agency Dep't.*
CHAS. H. DUTCHER, *Sec. Brooklyn Dep't*

HARTFORD STEAM BOILER INSPECTION AND INSURANCE CO.

J. M. ALLEN, President.
W. B. FRANKLIN, Vice-President.
J. B. PIERCE, Secretary.

NEW ENGLAND MUTUAL LIFE INSURANCE CO.,

OF BOSTON.

Assets	$16,901,943 27
Liabilities	14,327,928 23
Total Surplus	$2,574,015 04

BENJ. F. STEVENS, President.
JOS. M. GIBBENS, Secretary.

THE CONTINENTAL LIFE INSURANCE CO., OF HARTFORD CONN.

ASSETS, $2,447,722.19.
SURPLUS, $403,619.77.

JAS. S. PARSONS, President.
L. S. WINCHESTER, Vice-president.
R. E. BEECHER, Secretary.

HOME INSURANCE COMPANY OF NEW YORK,

Office, No. 119 BROADWAY.

Sixty-First Semi-annual Statement showing the condition of the Company on the 1st day of January, 1884.

CASH CAPITAL	$3,000,000 00
Reserve for Unearned Premiums	2,497,634 00
Reserve for Unpaid Losses and Claims	327,877 04
Net Surplus	1,667,240 07
CASH ASSETS	$7,492,751 11

SUMMARY OF ASSETS

Held in the United States available for the Payment of Losses by Fire and for the Protection of Policyholders of Fire Insurance:

Cash in Banks	$108,048 52	State Bonds (market value)	$20,000 00
Bonds and Mortgages, being First Lien on Real Estate (worth $2,812,300)	1,172,152 44	Loans on Stocks, payable on demand (market value of Collaterals $629,238.75)	426,650 00
United States Stocks (market value)	3,945,620 00	Interest due on 1st January, 1884	59,237 82
Bank and Railroad Stocks and Bonds (market value)	1,519,055 00	Premiums Uncollected and in hands of Agents	179,069 07
		Real Estate	62,918 25
Total			$7,492,751 11

T. B. GREENE, W. L. RIDDLOW, Ass't Sec's. J. H. WASHBURN, V.-Pres't and Sec'y. D. A. HEALD, Vice-President. CHAS. J. MARTIN, President.

OFFICE OF THE

ATLANTIC

MUTUAL INSURANCE COMPANY.

NEW YORK, JANUARY 24TH, 1884.

The Trustees, in Conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st December, 1883.

Premiums on Marine Risks from 1st January, 1883, to 31st December, 1883......		$4,168,963 10
Premiums on Policies not marked off 1st January, 1883........................		1,539,222 53
Total Marine Premiums........................		$5,708,185 63
Premiums marked off from 1st January, 1883, to 31st December, 1883...........		$4,260,428 93
Losses paid during the same period........................	$1,901,042 38	
Returns of Premiums and Expenses........................	$850,080 76	
The Company has the following Assets, viz.:		
United States and State of New York Stock, City, Bank, and other Stocks..		$8,666,795 00
Loans secured by Stocks and otherwise..		1,956,500 00
Real Estate and claims due the Company, estimated at........................		425,000 00
Premium Notes and Bills Receivable.....		1,588,306 79
Cash in Bank........................		335,710 68
Amount........................		$12,972,312 47

Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives, on and after Tuesday, the Fifth of February next.

The outstanding certificates of the issue of 1879 will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the Fifth of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment and canceled

A dividend of forty per cent. is declared on the net earned premiums of the Company for the year ending 31st December, 1883, for which certificates will be issued on and after Tuesday, the Sixth of May next.

By order of the Board.

J. H. CHAPMAN, *Secretary.*

TRUSTEES:

J. D. JONES,	HORACE GRAY,
CHARLES DENNIS,	EDMUND W. CORLIES,
W. H. H. MOORE,	ADOLPH LEMOYNE,
CHARLES H. RUSSELL,	ROB'T B. MINTURN,
JAMES LOW,	CHARLES H. MARSHALL,
DAVID LANE,	JOHN ELLIOTT,
GORDON W. BURNHAM,	JAMES G. DE FOREST,
A. A. RAVEN,	CHARLES D. LEVERICH,
WM. STURGIS,	WILLIAM BRYCE,
BENJAMIN H. FIELD,	WILLIAM H. FOGG,
JOSIAH O. LOW,	THOS. B. CODDINGTON,
WILLIAM E. DODGE,	HORACE K. THURBER,
ROYAL PHELPS,	WILLIAM DEGROOT,
C. A. HAND,	JOHN L. RIKER,
JOHN D. HEWLETT,	N. DENTON SMITH,
WILLIAM H. WEBB,	GEORGE BLISS,
CHARLES P. BURDETT,	WILLIAM H. MACY.

JOHN D. JONES, *President.*
CHARLES DENNIS, *Vice-President.*
W. H. H. MOORE, *2nd Vice-Pres't.*
A. A. RAVEN, *3rd Vice-Pres't.*

UNITED STATES

Life Insurance Company,

Nos 261, 262, 263, and 264 Broadw
Corner Warren Street.

INCORPORATED 1850.

CASH ASSETS

$5,268,212 48.

The principal features of this Company are ABSOLUTE SECURITY, ECONOMICAL MANAGEMENT and LIBERALITY TO THE INSURED.

All Forms of Life and Endowment Policies Issued

T. H. BROSNAN, *President.*
C. P. FRALEIGH, *Secretary.*
GEO. H. BURFORD, *Actuary*

MANHATTAN LIFE INSURANCE CO

OF NEW YORK.
No. 156 and 158 BROADWAY.
ORGANIZED IN 1850.

President, HENRY STOKES.
First Vice-Pres., J. L. HALSEY.
Second Vice-Pres., H. B. STOKES.
Secretary, H. Y. WEMPLE.
Actuary, S. N. STEBBINS.

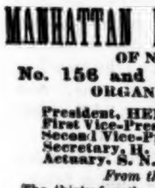
From the Home Journal.

The thirty-fourth annual report of this old-established company gives evidence of the sound financial condition and increasing prosperity of this institution. Its income for the year 1883 was $2,080,729.00; its disbursements $1,475,178.31, leaving a balance of nearly eleven millions of gross assets. Deducting for claims not yet due, reported claims, unpaid dividends, the reserve on existing policies, etc., there remains a surplus of nearly two and a quarter millions. The increase in its net assets over last year is $250,000.

WASHINGTON LIFE INSURANCE CO.,

OF NEW YORK.

W. A. BREWER, Jr., - - President.



In this Company policy-holders have the advantage over those of all other companies, in Non-forfeitable dividends to keep their policies in force See Charter.

OFFICE, COAL AND IRON EXCHANGE BUILDING
Corner New Church and Courtland Streets, New York.

HANOVER

FIRE INSURANCE COMPANY,
No. 181 Broadway, N. Y.

Cash Capital........................	$1,000,000 00
Reserve for reinsurance........................	[illegible]
Reserve for all other liabilities........................	[illegible]
NET SURPLUS........................	[illegible]
Total Assets, Jan. 1st, 1882....	$2,565 141 29

B. S. WALCOTT, President,
I. REMSEN LANE, Vice-Pres't and Sec'y

STATEMENT OF THE

EQUITABLE

LIFE

ASSURANCE SOCIETY,

For the Year ending Dec. 31st, 1883.

LEDGER ASSETS, Jan. 1st, 1883..		$45,529,581 54
INCOME.		
Premiums........	$10,727,547 96	
Interest, Rents and Realized Net Profit on Investments and on Sales of Real Estate............	2,743,023 72	13,470,571 68
		$59,000,153 22
DISBURSEMENTS.		
Claims by Death and Matured Endowments........................		$3,410,614 97
Dividends, Surrendered values, and annuities........................		2,906,999 94
Discounted Endowments........		143,455 75
TOTAL PAID TO POLICYHOLDERS...		$6,461,070 66
Dividend on Capital............		7,000 00
Commissions, Advertising, Postage and Exchange............		1,019,156 66
General Expenses............		973,616 06
State, County and City Taxes....		107,060 11
TOTAL DISBURSEMENTS............		$8,567,903 49
NET CASH ASSETS, Dec. 31st, 1883.		$50,432,249 73

ASSETS.

Bonds and Mortgages............	$13,072,941 20
New York Real Estate, including the Equitable Building and purchases under foreclosure.......	5,819,817 08
United States Stocks, State Stocks, City Stocks, and Stocks authorized by the laws of the State of New York............	15,341,915 12
Loans secured by Bonds and Stocks (market value, $10,698,652.00)............	8,199,000 00
Real Estate outside the State of New York, including purchases under foreclosure and Society's Buildings in other cities.......	3,627,515 66
Cash in Banks and Trust Companies, at interest*............	3,979,998 38
(*A large portion of this amount was in transit and has been since invested.)	
Commuted Commissions........	112,545 15
Due from Agents on account of Premiums............	278,517 14
	$50,432,249 73
Market value of Stocks and Bonds over cost............	765,653 53
Interest and Rents due and accrued............	451,350 44
Premiums due and in process of collection (less premiums paid in advance, $25,349.00)........	446,125 00
Deferred Premiums............	935,208 00
TOTAL ASSETS, Dec. 31st, 1883....	$53,030,581 70
TOTAL LIABILITIES, including valuation at FOUR per cent.........	43,914,612 44
TOTAL UNDIVIDED SURPLUS......	$9,115,969 26
Upon the New York Standard of 4½ per cent. interest, the Surplus is............	12,109,756 79
Of which the proportion contributed (as computed) by Policies in general class, is $6,420,523.79.	
Of which the proportion contributed (as computed) by Policies in Tontine Class, is $5,689,233.00.	
NEW ASSURANCE IN 1883..........	$81,129,756
TOTAL ASSURANCE............	275,160,588

From the undivided surplus, contributed by policies in the General class, reversionary dividends will be declared, available on settlement of next annual premium, to ordinary participating policies. From the undivided surplus contributed by policies in the Tontine class, the amounts applicable to policies maturing within the current year will be duly declared, as their respective annual premiums become due.

GEO. W. PHILLIPS, } *Actuaries.*
J. G. VAN CISE. }

HENRY B. HYDE, President.
JAMES W. ALEXANDER, *Vice-President.*
SAMUEL BORROWE, *2d Vice-President.*
WILLIAM ALEXANDER, *Secretary.*
E. W. SCOTT, *Superintendent of Agencies.*

THIRTY-NINTH ANNUAL REPORT
OF THE

New York Life Insurance Company,

OFFICE, Nos. 346 and 348 BROADWAY, N. Y.

JANUARY 1st, 1884.

Amount of Net Cash Assets, January 1st, 1883 - - $48,918,515 11

REVENUE ACCOUNT.

Premiums........................	$11,489,042 68		
Less deferred premiums January 1st, 1883.........	540,555 91	$10,948,486 77	
Interest and Rents (including realized gains on real estate sold)........................	3,038,863 95		
Less Interest accrued January 1st, 1883............	326,000 06	2,712,863 89	$13,661,350 66
			$62,579,865 77

DISBURSEMENT ACCOUNT.

Losses by death, including reversionary additions to same.........	$2,263,092 29	
Endowments, matured and discounted, including reversionary additions to same........................	452,229 80	
Annuities, dividends, and returned premiums on canceled policies.	3,984,068 31	
Total Paid Policyholders........................ $6,699,390 40		
Taxes and re-insurances........................	262,492 91	
Commissions, brokerages, agency expenses and physicians' fees...	1,690,207 13	
Office and law expenses, salaries, advertising, printing, etc.......	449,925 44	$9,102,015 88
		$53,477,849 89

ASSETS.

Cash in bank, on hand, and in transit (since received)...........	$1,393,615 02	
Invested in United States, New York City and other stocks (market value $25,455,743.81)........................	23,390,690 98	
Real Estate........................	4,508,779 39	
Bonds and mortgages, first lien on real estate (buildings thereon insured for $18,316,000.00 and the policies assigned to the Company as additional collateral security)........................	20,681,471 72	
Temporary loans (secured by stocks, market value, $1,624,887.00).	1,393,500 00	
*Loans on existing policies (the reserve held by the Company on these policies amounts to $2,570,617.00)........................	461,445 57	
*Quarterly and semi-annual premiums on existing policies, due subsequent to January 1st, 1884........................	645,047 46	
*Premiums on existing policies in course of transmission and collection........................	536,811 05	
Agents' balances........................	104,216 55	
Accrued interest on investments, January 1st, 1884........	362,272 15	$53,477,849 89
Excess of market value of securities over cost........................		2,065,052 83

** A detailed schedule of these items will accompany the usual annual report filed with the Insurance Department of the State of New York.*

Cash Assets, January 1st, 1884 - $55,542,902 72

Appropriated as follows:

Adjusted losses, due subsequent to January 1st, 1884........		$251,403 43
Reported Losses, awaiting proof, etc........................		359,368 60
Matured endowments, due and unpaid (claims not presented)........		29,763 00
Reserved for re-insurance on existing policies; participating insurance at 4 per cent. Carlisle net premium; non-participating at 5 per cent. Carlisle net premium........		47,635,147 0
Reserved for contingent liabilities to Tontine Dividend Fund, January, 1st, 1883, over and above a 4 per cent. reserve on existing policies of that class........................	$2,091,372 1	
Addition to the Fund during 1883 for surplus and matured reserves........................	1,116,939 00	
DEDUCT........................	$3,208,311 16	
Returned to Tontine policyholders during the year on matured Tontines........................	972,215 12	
Balance of Tontine Fund January 1st, 1884........................		2,236,096 04
Reserved for premiums paid in advance........................		28,610 48
		$50,540,388 55
Divisible Surplus at 4 per cent........................		5,002,514 17
Surplus by the New York State Standard at 4½ per cent., estimated at over.....		10,000,000 00

From the undivided surplus of $5,002,514.17 the Board of Trustees has declared a Reversionary dividend to participating policies in proportion to their contribution to surplus, available on settlement of next annual premium.

During the year 15,561 policies have been issued, insuring $52,735,564.

Number of Policies in force		Amount at risk	
Jan. 1, 1880	45,705	Jan. 1, 1880	$127,417,763.
Jan. 1, 1881	48,548	Jan. 1, 1881	135,726,916.
Jan. 1, 1882	53,927	Jan. 1, 1882	151,760,824.
Jan. 1, 1883	60,150	Jan. 1, 1883	171,415,097.
Jan. 1, 1884	69,227	Jan. 1, 1884	198,746,043.

Death-claims paid		Income from Interest		Divisible Surplus at 4 per cent.	
1879	$1,569,854.	1879	$2,033,650.	Jan. 1, 1880	$3,120,371.
1880	1,731,721.	1880	2,317,889.	Jan. 1, 1881	4,295,096.
1881	2,013,203.	1881	2,432,654.	Jan. 1, 1882	4,827,036.
1882	1,955,292.	1882	2,798,018.	Jan. 1, 1883	4,948,841.
1883	2,263,092.	1883	2,712,863.	Jan. 1, 1884	5,002,514.

TRUSTEES:

MORRIS FRANKLIN,	DAVID DOWS,	JOHN MAIRS,
WM. H. APPLETON,	HENRY BOWERS,	HENRY TUCK, M.D.,
WILLIAM BARTON,	LOOMIS L. WHITE,	ALEX. STUDWELL,
WILLIAM A. BOOTH,	ROBERT B. COLLINS,	R. SUYDAM GRANT,
H. B. CLAFLIN,	S. S. FISHER,	ARCHIBALD H. WELCH
JOHN M. FURMAN,	EDWARD MARTIN,	WILLIAM H. BEERS.

MORRIS FRANKLIN, President.
WILLIAM H. BEERS, Vice-President and Actuary.
HENRY TUCK, 2d Vice-President.
THEODORE M. BANTA, Cashier.
D. O'DELL, Superintendent of Agencies

HENRY TUCK, M.D., } Medical Examiners.
A. HUNTINGTON, M.D., }

Old and Young.

A VISION.

BY SAMUEL W. DUFFIELD.

I WAKE in the midst of the night;
And down my dream there come
The tramp of men and the flash of light
And the rattling beat of the drum.

How grim are the faces there!
With gray mustache, and eyes
That gleam from under the shaggy hair
With a will that never dies.

And a sound goes down the line,
As the muskets quickly poise;
Then the sharp command—and the bursting mine
Of the muzzles' deadly noise!

And the flag flies over all—
The flag with its stripes and stars—
And forward they go, to fight or fall,
Those veterans of the wars!

BLOOMFIELD, N. J.

A VIOLIN OF JOSEPH DEL GESÚ.

BY MARIA LOUISE POOL.

IT is good to be a man, in good health and only twenty-five. Is there anything impossible then?

Without being a very conceited fellow, I still thought at that time that there was not much I could not accomplish, provided I had the mind to make the attempt.

It was two years since I had left college, and not two months since I had been left in sole possession of a farm worth several thousand dollars, and of a sum of money sufficient to bring me in an income of four or five hundred. Not great wealth, you will say. Still it was enough to make me feel independent, and to support me while I decided what I should do. I did not care much for wealth, and I had a great fancy for a country life. I would stay on my farm for a time until I had decided upon what lever I should work that I might move the world. I was a persevering amateur in music, and I had chosen the piano for my instrument—an unusual choice for a man.

The farm, which the death of my father had made mine, was in Massachusetts, in Warnham, where many men had made a comfortable living off of fewer acres than mine. The house, a two-story building, with elm trees in front, was full of old-fashioned comforts, low studded and heavy beamed. The only modern thing in it, besides the cook stove, was a piano of the best make, but in the plainest case.

It was now in the last of Summer, and I was busy, in field and garden, from morning until night. When, after supper, I dared to call my work done for the day, I went into the "west room" and sat down before the ranks of white keys. There I soothed myself with the music I evoked, as another might have courted repose from sleep. Would I ever be more than an amateur? Sometimes I indulged in dreams of becoming one of the master players; but in calmer moments I knew that my gift might be no more than a keen and vivid appreciation, and not any wonderful power of production. This conviction came home to me with lasting force one of these sultry nights.

A couple of men from Boston had been visiting me, and I had pressed them into service in the hay-field all day. They were smoking now on the piazza, and I was at the piano. I played strain after strain, the harmony more subject to me than it had ever been before; but all the time my soul was, more than ever, dissatisfied. Some imperious voice was whispering that I could never reach a point of real excellence. I dreaded being always below even a tolerable professional. I took my hands from the keys, and leaned my elbows on the ledge, gloomily meditating.

There was a window a few feet from the piano—a window heavily shaded by a lilac. The wind was softly moving the branches, and something like a sigh seemed to come from there. I heard it, and thought it was but the night breath among the leaves.

"That last strain was wonderfully well done, Murray," said one of the men, looking intently at the cloud of smoke he had blown from his mouth. I had walked to the open door, and now stood leaning against the wall.

"You'll be leaving the farm and playing in public; eh?" he went on.

"Nonsense!" I said, savagely. "I've been an idiot to think for a moment I might make music my profession. It is one thing to love it profoundly, and another to be able to excel in it."

Both my guests turned and stared at me.

"What's up now? You certainly never put so much of the real spirit into that sonata before."

"Perhaps; but I'm as far behind the real interpretation of it as I am powerless to describe that sunset yonder!" pointing to the crimson glory in the west. "I've had a revelation, I believe; and you need never talk to me again as if there was a future of music for me. There is not, and I give up the thought from this hour."

I spoke truth when I said that I had had a revelation. In that room, glowing from the light, perfumed by the odors of an approaching Summer evening, something had come home distinctly to my consciousness. I "was 'ware of a change." I wished my friends were not here; but, as they were, I would try to bring my mind back from its absence. A peculiar mood was upon me; it had seemed to come with the sighing of the lilac in the breeze. I could not keep still. I rose and walked up and down the piazza, knowing that the eyes of Talbot were upon me, as if he would ask what was moving me so strongly.

He was the man whom I loved best in all the world—firm faced and voiced, upright, with a prompt decision that was revealed in his square chin and almost stern mouth. Keen of intellect, too; sometimes I thought his ideas a trifle narrow; but he was a man who, if he believed a thing to be his duty, would march straight on with it. You can forgive a little illiberality and uncharitableness in such a man as that. He was several years older than I. He had some thoughts of being a Presbyterian minister; but he wanted to be sure of his calling before he adopted it.

"Have you seen anybody about here?" I asked, stopping before Talbot, who shook his head, looked at me still more intently, and said:

"Why?"

"I'm sure I don't know why," I answered. "Only I have a strange feeling, as if there were some one coming, or already here."

"You've got yourself all unstrung, dreaming over that sonata," responded Talbot, rising. "Let's take a stroll in the pasture," he added.

"No; I'm going to stay here," I said. "I feel as if something were going to happen." I laughed uneasily. "Perhaps it's only a thunder-storm coming." But the sky showed no signs of electricity.

Talbot put his hand on my shoulder.

"How very strange it must be to have such an impressionable temperament!" he said. "Is it what you call a musical organization?"

Before I could answer Zip gave a short bark at the back of the house, and my other guest, who was half asleep in the hammock, sprang up and exclaimed:

"Cows in the corn again, Murray! Oh! what a life a farmer does lead!"

I ran round to the garden, expecting to see the cattle trampling down the sweet corn. But no; the cows were standing quietly in the lane, and the garden held no invaders.

When I returned I saw that both the men had left their places and were standing at the end of the piazza. I heard Talbot saying:

"Down, sir!" in a stern tone to Zip.

A few more steps brought me within sight of the cause of these words.

At the foot of the steps stood a girl—or was she a child? and crouching at her feet was Zip's great tawny bulk. It was evident that he had laid hold of her skirts and pulled her to the front of the house, where she stood now, cowering and not daring to move for fear the animal would take hold of her again.

"For shame, sir!" I cried to the dog. "For shame to touch a woman!" Zip hung his head, but I could see that it was still plain to him that he had but done his duty as a canine policeman. He was convinced that this being was certainly disreputable in appearance.

"Will you not sit down?" I said, and motioned her to a chair on the piazza, making the request because of the dreadful look of weariness in her face.

Talbot was leaning against the wall of the house now, looking on, while the other fellow had suspended his smoking that he might gaze the better.

And now, as the slender figure moved slowly and weakly to the chair, I looked at it scrutinizingly for the first time. What a pitiable little figure it was! Hardly larger than a girl of eleven or twelve, with dirty and ragged skirts, a faded red shawl over its shoulders, and on its head a hideous article of straw, which I have heard children call a "scoop." This thing was about as effective in concealing her face as a mask would have been; for, unless you were directly in front, you could not get a glimpse.

One arm was holding her shawl lightly together; the other hand hung down by her side, and the slender and dingy fingers grasped a tambourine. Did she belong to a hand-organ man, and was the swarthy wretch at this moment making free with my early fruit, while Zip was off guard?

I had not seen her face in the least yet; and, indeed, I was not curious to do so. The dirty hand repelled me. Possibly I prided myself on my fastidiousness; but I could hardly expect great cleanliness in a poor little tramp like this.

"In my opinion she is nearly starved," said Talbot, as the waif sat down in a heap on the chair, her head bent forward, and her tambourine lying on her lap.

I turned and went through the hall into the kitchen, where the housekeeper was leisurely and comfortably taking her supper. I knew if I should request Mrs. Rhodes to give me a cup of tea and a slice of toast she would ask so many questions that I should not get away in ten minutes. I helped myself to a coffee cup of the beverage, piled some toast on a plate, and walked off with my viands.

Talbot had evidently spoken the truth. The wanderer attacked the food as one eats who is half famished.

We turned away and strolled in the yard, not saying anything. Half an hour later, when I returned, she was sitting upright, her bonnet pushed back, her whole attitude alert and watchful now, and defensive; for Mrs. Rhodes had scented her out and was questioning her with a force and severity that might well make the girl stand to her arms. As I came near I heard the woman ask:

"How much do you earn a day?"

"Sometimes as much as three dollars; sometimes twenty-five cents; sometimes nothing. It's been poor times with me lately."

Mrs. Rhodes opened her mouth to put another comprehensive inquiry, when I said, rather crossly:

"Let the girl alone; can't you? Do you think you can have her autobiography in the first ten minutes?"

"Bless my soul! Mr. Murray, what do you think?" said Mrs. Rhodes, turning to me, entirely absorbed in her subject. "The child dances, and plays that thing for a living! I'd as soon a child of mine would be a heathen and done with it! I've just been asking her a few questions."

"No doubt of it," said I in a whisper.

"But the land knows whether she tells the truth or not!"

I confess that I usually felt rather helpless in Mrs. Rhodes's hands. She "did my work" for me. She was an excellent housekeeper; but she had such sharp eyes and nose, such a strident voice, was so entirely incapable of being snubbed, that she was, in truth, something for a sensible, peace-loving man to be afraid of. I longed now to ask her if she would not go and mind her own business; but I did not quite dare to do it, and I stood there, shuddering at the sound of her voice, trying not to hear it. As well try not to hear it thunder!

I looked at the girl who, I thought, was greatly refreshed by the tea. As I have said, her face was now visible, and heavy locks of hair were fallen from their fastening. She pushed them back with her grimy little hands, and now—for the first time apparently—looked at me. Her eyes were large—too large for symmetry—and of a yellowish gray, with perfectly black lashes (the pupils were now distended, in a frightened way), and her face was thin to emaciation, her small lips red as fire.

To me there was something in her whole aspect like the pleading of a suffering animal that has always met with hard knocks, but still cannot help deprecating them. Her eyes pierced my heart with their pathetic and strange beauty, though I did not then think whether they were beautiful or not. It was a distinct and strange sensation to meet their look, unlike anything else that had ever happened to me, and I could not say whether it were pleasant or not. I found afterward that it was a haunting glance, and that it had created a desire to meet it again.

All the time Mrs. Rhodes's voice was keeping up a continual clacking of question and guessing and wonderment.

"I must go now!" said the girl at last, and she rose, pulled her scoop on her head, and took up her tambourine.

The last rays of the sun streamed across her as she stepped down upon the walk, which was bordered by tall rose bushes, some of them late blooming and heavily fragrant. The little figure looked so forlorn, and called so for pity, in its torn skirt and shawl, that my heart was moved within me. I privately considered myself a very sensitive fellow indeed, but I do not recall that I was very apt to be moved to deeds. Sentiment goes for so much with so many.

I put my hand in my pocket, and yet I somehow hesitated about offering her money. Before I had withdrawn my hand she had moved further down the walk, and was now leaning with one hand on a tree, while she bent over an odorous pink rose.

"The child is ill," said Talbot's voice close to my ear; and he had hardly spoken before she wavered, tried to catch at something, and then pitched down, head foremost, upon the ground.

She had no more than fallen before I was by her side, had picked her up in my arms, and was bringing her back to the house.

"I suppose there is a room where I can put her, Mrs. Rhodes," I said, as I reached the step.

That excellent woman stood, apparently immovable, in the doorway.

"Oh! Mr. Murray," she exclaimed, throwing up her head. "I make no doubt she has the small-pox or some such thing! They always have it! There aint no room for her in here!"

Though I had something of moral cowardice in my nature, I spoke out now.

"The house is mine!" I said. "Any one who is afraid of small-pox can leave. I shall take this child into the east chamber."

Mrs. Rhodes, perforce, retreated as I strode on. She fell back only to lead the way up-stairs, however.

"I'm not a woman to run away from anything I think is my duty!" she said grimly, and motioned me to lay my burden on the bed.

I looked down a moment on the moveless face before me. "Poor little one! She must have had a very hard time," I thought. I turned to Mrs. Rhodes, and said:

"I wish you would do all that is possible. I suppose, after all, she is a human being, like the rest of us, and entitled to a place in the world."

I went down the back stairs and to the barn. Talbot was already there, and with thoughtful kindness had begun to harness the horse.

"I knew you would be going for the doctor," he said. "The look of that face was not to be mistaken. I suppose she will have a fever, or something equally bad."

"Can't you prescribe for her?" I asked; for Talbot had studied medicine once, thinking he would choose that profession.

"Not I!" shaking his head. "I would not take the responsibility. But I would suggest a warm bath as soon as she 'comes to,' as Mrs. Rhodes would say."

"Tell Mrs. Rhodes so, then," I said, as I sprang into the buggy.

He sauntered toward the house, and I rode rapidly down to the "Center," for the doctor.

We young men did most of the cooking and housekeeping for ourselves for the next week, while Mrs. Rhodes attended to the sick child. She suggested that the girl be sent to the poor-house; but I was sure she

would do her duty by her; and I knew, moreover, that she was famous in the town as a good nurse.

The stranger was not ill so long nor so severely as we had expected. She had been exhausted by the fatigue and hunger of the last week, during which she had been unlucky. When she did earn money, I suppose, she was improvident with it. Who should teach the small vagrant better? A good bed, food, rest and care, made her, at the end of the week, begin rapidly to recuperate.

In the meantime my two friends had gone, and I was entirely busy with the farm-work; but I often solaced myself, as of old, with my piano in the evenings, though I felt as if I had given up all particular ambition in regard to music.

Sometimes, however, the divine spirit breathed upon me, and I would play something in a way that went far to translate, even to my exacting soul, the thought or emotion that had ruled the composer.

I had not seen the child I had sheltered. Mrs. Rhodes gave the best accounts of her condition, and I noticed that her tone had softened somewhat when she spoke of her. As for me, I hardly noticed, beyond the lack of asperity in her tone, what she said. I was thinking many thoughts as I mowed meadow and swell, and I should have said, had any one asked me, that the interest which had been excited in me had been but fleeting, superficial—not that it had been a germ awaiting fructifying influence. Great aspirations came to me. Would they ever come to anything worthy? I was still young enough to think so.

It was now in the second week of the girl's stay.

"I don't know what on earth that child's going to do," said Mrs. Rhodes to me, one morning. "She's about well now; and she's a-going."

"Can't she stay and help you until something respectable can be found for her?" I asked, looking up from the pages of the book I was reading. The girl had made an impression on me when she had come, but other things had come between. I had not continued to think of her; and she never appeared about the house where I was.

"Keep her!" ejaculated Mrs. Rhodes. "I'd as lief have a butterfly helping me. She means well enough, I guess; but she can't do housework."

Some interruption came at that moment, and nothing more was said. At night, as the twilight began to deepen, and before the moonlight came, I sat down at the piano. Did St. Cecilia herself smile upon me then? I played at once with accuracy and with fervor. Old dreams awakened. As the last notes were struck, I heard a sigh near me. I was reminded of that night when I had been at the piano and something like this sigh had come to me from among the lilac leaves.

A soft, peculiar voice said now:

"The gentleman plays well. Oh! it is delicious!"

I turned quickly. In the dusk of the room, a few feet from me, I saw a figure which, though it was clad in one of Mrs. Rhodes's unmistakable dresses, I could not fail to know.

I rose directly and handed her a chair. She sat down, and as she did so, the first rays of the moon came in at the window and fell directly upon her face. I could not control a sensation of wonder and admiration. Was this girl the poor wretch whom Zip had brought round to the piazza? This the girl with the wonderful eyes and the softly-contoured face? She would never be beautiful; but she was to me, from that moment, the incarnation of all that is attractive, mysterious and enthralling in woman. I believe that I loved her from that evening; but I did not come to the knowledge of it then. Love had not been something with which I had played. When it came, it came in all its strength, with the bloom untouched. The moon's rays on her face must have imparted some strange brilliance to her eyes, they looked so large, and so full of a wonderful light. At first I did not remember that she was moved by the music, and that its effect must also be visible in her face.

Her slender hands were clasped tightly before her; she looked up at me as one unconscious of any individuality, as one filled only with an all-absorbing emotion.

"You love music?" she said, and I bent my head in assent.

She sighed, and on the breath of that sigh she whispered to herself:

"It is easy to know that! What happiness to be able to be devoted to it!"

Where did the girl get her correct way of speaking—her gentle-toned voice? I was conscious of a faint sense of pique; for I seemed so impersonal to her.

"What misery," I said, smiling slightly, "never to be able to reach one's ideal!"

She had been looking at me all the while; but now she saw me; she appeared to recognize all at once that it was not for music that she had come to my house.

She rose from her chair, a blush spreading over the transparent hue of her face and neck, her lips trembling from shyness.

"I came in here to thank you," she said, "for your kindness to me. I shall never forget it. I am not so used to kindness as to be able to forget when it is shown me. I hope"— Here her foreign sounding voice broke and ceased. Tears gathered in her eyes, but did not fall.

"There is no need for thanks," I said, my tone sounding cold to my own ears. Why did I not have the gift to say something gentle and reassuring to her now? I must stand like a post, when I longed to comfort her in some way. Shallow natures were more facile, I thought.

"I came to say I was going, that I could not repay you, but that I could be grateful."

She moved toward the door, a mingling of child and woman in her port.

I hastened forward. I caught her hands and exclaimed:

"You cannot go now, to-night! I will not allow it. Wait until to-morrow. Something may be thought of before then. You must not go back to such a life."

The touch of the small hands appeared to loosen my tongue. What did that touch resemble? There had been nothing in my life to which I could liken it. A new pulse was started into being in me; a pulse that was never henceforth utterly to slumber, and that was to change the world to me.

What more I said I do not remember. Perhaps I asked it as a favor that she did not go for a day or two. I know that, in a few moments, she left the room, having promised to remain a short time longer.

Having now seen her again, I understood why Mrs. Rhodes had so scouted the idea that this girl could help with the housework.

When the twilight had well gone, instead of going up-stairs to my room, I threw myself on the lounge in the wide, cool parlor, thinking of this girl, who had said she was called Purcell—whether as Christian name or surname I did not know. Thus thinking, I fell soundly asleep.

Did my dream take on a confusing sense of reality? Surely I *was* dreaming! It was this I asked myself as I sat up suddenly, passing my hands across my eyes, as if thus I might hear better. It was deeply dusk now; for the moon had left this side of the house. About me were the murmurous sounds of a country Summer night. The air was weighted by the heavy, damp perfumes; and, most subtle and penetrating of all, the fragrance of a cape jasmine that was in bloom on the piazza came to me with an inebriating power.

For the moment, confused as one will be on awakening, I thought it was, in some way, this fragrant jasmine that had produced the notes of music that came from somewhere near. From where? The music was wild and crude, but full of an astonishing power—the power of a genius that can assert itself even through the density of utter ignorance of training. A violin! I remembered that my father had amused himself with a violin, and that I had seen the instrument in the attic not long ago. I did not know that, day after day, when I was out of the house, this violin had been used, but never brought from the place where it had been found.

From the warmth of the night the house was open from top to bottom. In the next moment I had reached the landing of the attic stairs, going cautiously, conscious of a sense of awe; for I had not the slightest conception of the cause of these strains. I remember that I even had a fleeting wonder if this were one of the "spiritual manifestations," and if some phantom hand were playing the strings.

A faint ray of light streamed from the open door. I looked in. At the far end of the unpartitioned attic, sitting on a trunk under the eaves, was my guest, the little tramp whom Zip had caught.

How can I tell of the picture in that dim and sultry garret? The girl's hair had fallen over her shoulders; she held the violin down across her lap instead of against her shoulder; and she was playing as one rapt, as a sibyl might have done, wildly, ignorantly, but with a sort of ecstasy of music in spite of all.

A small lamp was on the floor near her, and its rays were on her face; her eyes shone with an indescribable luster, her lips were parted, and red as the fragrant rose is red.

My heart gave a suffocating bound, and a furious longing came upon me to gain her side, to snatch her in my arms, to kiss her passionately, to claim her as mine henceforward.

In that moment, musically impressionable as I was, this discovery of what I believed to be her genius was forgotten. I saw only the strangely attractive girl who had awakened unknown possibilities in me.

I stepped up from the stairway. One dominating thought had come to me. I could not now speak to her of love, but I swore to myself that she must not go out of my care. I walked toward her, my whole frame tingling, my blood hot like fire in my veins.

She heard my step now and started violently, the violin slipping from her lap to the floor with a hollow sound. She put out one hand deprecatingly, while she exclaimed:

"Oh! sir, forgive me! I found this violin. I did not think I should disturb any one. I thought you had gone out. Is it late? Indeed, I longed so to try this again. Once before in my life I had a chance for a few days to play a violin, but I was punished; I was told it was not a thing for a girl to touch; I"—

At this stage in the hurried flow of words the girl met my gaze fully. Were my eyes full of that fire that was in my heart? What did my glance tell her?

She faltered suddenly, and for a breath of time her eyes remained fixed on mine; then they were lowered and a wave of color rose over her cheeks and brow. In that moment she did not look like a child to me; in that moment I realized that she must be as old as seventeen.

I instantly put a great repression upon myself; outwardly I became calm and merely kind.

"You talk as if I were going to scold you," I said, with a smile.

I stooped and picked up the violin, and then asked her to come down-stairs. I made her play, and I was more and more surprised.

"You have what I lack!" I exclaimed. "You have genius, and you shall be educated."

She looked up at me as one might look at a god who had promised what had been longed for all one's life. I had said the words in the hight of excitement; but I meant to keep to them.

When I bade the girl good night I could not go to my own room. I went out and walked back and forth in the yard, beneath the placid shining of the moon and stars. But nothing was placid within my soul. I was stirred to the very depths. All that devotion to music, which was so strong a part of me, was roused, and by the same being who had first awakened me to a knowledge of what a passionate love might be. Yes, I was not mistaken in the possibility of such powers as hers. She should be taught. I could raise money enough in some way. She should go to New York within the week. She should be a pupil of Signor ——, until she needed higher training. If my funds gave out, I must earn money; she must not lack that which was essential to her musical development.

I walked several miles in the yard before I went to bed that night, and she—there was a light in her room—she was, probably, as far from sleep as I was.

I hurried matters, and I accomplished my intention. Before the end of the week we set out for New York, and the next day Signor —— heard her. I saw the enthusiasm kindle in his eyes; but he preserved a calmness of manner. Yes, the young lady was undoubtedly a pupil of promise. It would afford him pleasure, etc.

I left Purcell in the family of a relative of mine. I contemplated, with actual dread, the return home, the putting miles between me and this girl, whose eyes had set my soul on fire. One resolution was still strong within me—that I would not betray any emotion again. When she was older, when I should not be taking any unfair advantage, when— But I dared not allow myself to think. I had constituted myself her guardian. I would watch over her. I would know every movement of hers; but she should never be aware that I had such knowledge; she should be free as air.

I took leave of her with cold restraint. There was a pathetic and wondering look in her eyes as she gave her hand at parting. Would she ever know how hard to bear was that moment to me?

The girl was a mystery and a puzzle, aside from the intense interest she had awakened. Who was she? Through what miserable scenes had she lived? What had been in that unknown child-life? Why did she have that refinement of voice and manner?

Scarcely was I out of New York before I began to plan how soon I could leave the farm, in the Fall, so that I might spend the Winter in that city. Heroically I kept to the resolution to stay until the crops were in. Two days after that time found me walking up Broadway, a secret glow in my heart that made me wonder that life was such a grand thing after all. Stopping, at last, at the modest boarding-house I had selected up-town, I was just drawing out my latch key, when a familiar voice called to me, and, turning, I saw Talbot hurrying up. We grasped each other's hands hard, and after the first salutations were over, he asked, looking at me closely:

"Murray, what's the matter? Has anything happened?"

"No. What do you mean?" responding to his glance with something of bravado.

"There seems to be some new writing on your face, something indescribable," answered Talbot, and then, dropping that subject, asked: "Have you any commands for Germany? I'm off for Heidelberg to-morrow in the 'Oceanic.'"

We dined together that night, and I told him in a matter-of-fact way what I had done in regard to Purcell. He was not very much interested, being full of his own plans, and I was rather piqued, and asked him to call on Purcell that evening with me and hear her play, so that he might judge if I were not a benefactor to the world in trying to bring that genius forward.

I saw him look wonderingly at the small, graceful figure in its black dress. A couple of months of civilized life had made a great change in Purcell. I suppose she was not beautiful, but she had a face of "fire and dew," so exquisitely sensitive was it.

She blushed softly as she met us, and she played when we requested it; but, to my astonishment, she seemed to wield her bow without any spirit; she was not free and unembarrassed. Of course she was only now beginning to master some of the first technicalities of her art. I only wished Talbot to have some idea of her nascent power. He was sufficiently enthusiastic about her gifts when we left; but he did not dwell on the topic. I did not see him the next day, and then I read his name in the list of the "Oceanic's" passengers.

The Winter went by all too swiftly. Once a week I allowed myself to call on Purcell. I found she had that indispensable requisite of real genius—a liking for work, and she labored so persistently that, though tolerably well, she was pale and thin when it came Spring.

No human being will ever know the repression I exercised during that Winter. It appeared to me unfair that I should reveal my love to her now. She owed me gratitude, she thought, and I shrank from the chance of her being influenced by that feeling when I should confess my love. I wanted her heart, the whole wealth and fervor of it, and I trembled with hope, as I

thought that the time might come when she would give me the full glory and warmth of her eyes. What that look might be I had a thousand times pictured. When she saw independence before her, then I would tell her; then it must be her heart alone that would decide; for mere money she would then have a prospect of repaying.

I dared not see her much. My resolution was strong when I was away from her, but it wavered in her presence. It was a strain too great upon me.

In the Spring months it was decided that she ought to go across the water. Signor —— spoke in high praise of one master in Leipzig, who alone should instruct Purcell henceforward. I mortgaged part of my farm, and I took her to Leipzig, returning myself as soon as she was settled in her new home.

For two years I did not see her; but we corresponded constantly. Her letters never failed, and she spoke minutely and with growing enthusiasm of her art. Occasionally she mentioned a violin she had discovered in a shop in the old city; she had been permitted to play on it a few times—a real Joseph del Gesú. "It was divine," she said, "to hold that in her arms, to evoke from it that strange and penetrating human sound which was a characteristic of that old Guarneri maker."

More ignorant on the subject, I yet imbibed her enthusiasm. At last she told, with irrepressible triumph, that her master had allowed her to play in public, and that she had received money for that beloved work. Sometime she would earn much; but she would never cease studying. Perhaps she could repay the money her noble friend had lavished upon her; so she wrote.

On receipt of this letter I was stung by an indescribable feeling. I would have been sorry if she had not thought of repaying; but it hurt me to think of it.

A month later I was in Leipzig. I had a fancy which I was resolved to gratify, and I had found means to procure the money to enable me to do so. I went to the shop for musical instruments which Purcell had mentioned. With an air of knowledge I called for the violin that the young lady, Purcell, had used.

The instrument had a curious look to me—the breadth of waist, the shallow bowing curves, the monogram, I. H. S. on the yellow old label. I would buy it, I said. Ah! how many acres of my old farm were in the two thousand dollars I paid! But the money was nothing. That I could earn again. My whole being was in the thought of the meeting so soon to be.

I rose when the door of the dark, low-browed room was opened. There should be no more restraint upon me. Had I ever loved her half as much as now! Turbulent emotion rioted in my heart and trembled on my lips. I looked at her with the terrible thirst and longing which had so long been repressed finding expression now. Her yellowish-gray eyes were filled with deep light, and her face, from the moment she looked at me, became as white as the lace at her throat. She came toward me; a wavering mist came to my sight, and yet I saw distinctly her face, I knew the seductive grace of her slender figure. I was intoxicated with this presence for which I had longed with all the intensity of a dominant and eve-growing passion.

I took her hands; I spoke some words, I know not what; then I exclaimed:

"Thank Heaven that, at last, I am with you!"

I drew her to me, and, for the first time, I bent and kissed her mouth. It was as cold as ice and as unresponsive. I could not help shuddering.

"Oh!" I said, fervently: "Is it possible that you do not know that I love you—intensely, supremely; that I have fought down all manifestation of my love until—until now"—

I faltered here, appalled by the look of horror—it certainly was horror—that came over her face.

She drew back from my arms. She shrank further and further away from me, all the time looking at me in a manner that nearly drove me mad. There was regret unspeakable in that look.

"You love me?" she whispered, at last.

"Love you!" I cried, fiercely. "I love on with every particle of me! Have pity on me, and say my love is not in vain!"

Now that the iron bands of self-command were broken I was more uncontrolled than if I had not imposed them on myself. The emotion that is always revealing itself will not eat so deeply.

"It is in vain!" she said, hollowly.

I stared at her, breathless and speechless.

"I never dreamed you loved me," she went on, in a voice full of pain. "Once, in the garret in Warnham, long ago"—here a slight color tinged her paleness—"I did not know; but afterward I knew it was your love for music that had affected you then. You were always kind to me; always good. Oh! what have I done that this misfortune should come to me?"

Her hands were pressed heavily on her heart.

"Misfortune to you?" I said in the bitterness of suffering. "Surely my love will not harm you!"

"Yes, to me!" she responded, wildly. "Do you think I can be the cause of unhappiness to you, and not suffer myself?"

I did not reply. What was there for me to say? I stood looking at her, a terrible joy in my heart even then, that I could see her once more.

"You did not get his letter?" she asked, suddenly.

"His letter?" I repeated. "Whose letter?"

"Mr. Talbot's."

I cannot describe the tone in which she spoke that name. I hear it now, and see the tender, sweet light dawn and then quickly die in her eyes.

"You love Mr. Talbot?" I asked, coldly enunciating each syllable.

"Yes."

The answer was scarcely audible.

"He has written to you, telling you. He did not guess that you, any more than I did—that you"—

"That I loved you?" I said, as she stopped confusedly.

I thought I was quite calm now, and could bear anything.

"Yes," she said. "He will be unhappy. He loves you, Mr. Murray."

I was silent until I could say:

"And I know there is not a better fellow in the world than—than the man whom you love. He had a perfect right to win your love if he could. That love could not have been for me."

I stopped and turned to the box which I had placed on the table. I was going to speak, but I had to wait until I could overcome, in a degree, the choking sensation which bound my throat. I said hoarsely:

"I will call this a wedding present, Purcell," touching the box. "I had hoped it would have been to my betrothed instead of to the betrothed of Talbot; but, Purcell, you will take this violin of Joseph del Gesú? It is the one you liked."

A tremor shook the girl's frame; tears filled her eyes. She came swiftly toward me and seized my hands. Before I could help it, I felt her trembling lips, her tears on my fingers.

"Is all this such pain to you, dear friend?" she cried, in a broken voice. "Your eyes kill me! I will renounce all!"

I could not bear another minute of this interview.

"Be silent!" I said. "Do you think I am going to break your heart? You love him. That is enough. You have not been to blame."

I raised her face, I looked once in her eyes, and then I left the room and walked blindly away.

SHELDONVILLE, MASS.

THE NEW BABY.

BY LUCY ELIOT.

"A BROTHER new
I've brought to you,"
Said the nurse to little Kitty.
"Now do look here
And tell me, dear,
Is not the wee thing pretty?"

With wondering eyes
And some surprise
In answer then spoke Kitty:
"Dough radder pink,
He'd be, I fink,
Widout his face, real pitty."

SUNRISE TOMMY'S "MIGHT TRY."

A STORY OF MEMORIAL DAY.

BY THE REV. EDWARD A. RAND.

He did not call himself that—Sunrise Tommy. He wrote his name Thomas Gadbrook, Jr.

His folks didn't call him Sunrise Tommy.

Aunt Sabrina didn't call him that. Aunt Sabrina, she lived at the foot of a big chimney, forever smoking—not Aunt Sabrina, but the chimney—like a Dutchman's everlasting pipe. Aunt Sabrina, however, suggested that name when she said: "That Tommy, if I want an errand and I say, 'Tommy, please do so and so,' says right off, pleasantly, 'Oh! yes; I will,' and he starts off cheerfully. That's what I like. He doesn't stand and grunt, and twist his nose, and screw his mouth, and sort of groan 'Wall, I s'pose I must.' Tommy does it cheerfully. That's what I like. Oh! he's a lump of sunrise, that Tommy!"

So I think of him as Sunrise Tommy.

And whom should Aunt Sabrina mean by the grunt and the twist and the screw and the groan, but Joe Gavin? He always acted that way when his teacher asked him to do anything.

Even his mother said: "I almost hate to ask him to do anything. I'd rather do a thing myself; and she had her hands full doing Joe Pickle's work. (That's a good name for him—Joe Pickle.)

It was two days before Memorial Day.

"I wish, scholars," said Miss Gray, the teacher, "we might do something for Memorial Day. The committee on the celebration have made an appeal to the people, saying they have little money to do with, and they want everybody to give flowers for the soldiers' graves. I wonder if we couldn't do something, perhaps, in some way, to get up a wreath and send it from our school?"

That was just like Miss Gray, always willing to hold out a hand to help somebody; and God puts something into such hands, that they may reach it out to others. But what would the scholars say in response to this appeal?

"Flowers are scarce," grunted Joe Pickle. It was just like Joe, one of his best and worst style of grunts.

"We might try, Miss Gray!" spoke up Sunrise Tommy. And that was just like Tommy.

Various replies were made by the scholars; but Tommy's "might try" settled the matter; and the school resolved to help Miss Gray.

"What I propose is, that every boy, every girl, try to get one flower at least; and if each will secure one flower, I think that will secure the wreath. I will agree to furnish the smilax; and that will make a pretty green for our wreath."

The teacher dismissed her flock, shut up the little education-box over which she reigned, and left it to the winds that chased one another around the building through the night as if they were school-boys out at a continual recess.

"Booh!" groaned Joe Pickle, as he lazily shuffled home through the woods. "I don't know where to go for flowers!" And he didn't go. But why didn't he make a hunt—just one? He passed within fifty feet of a spot where the late Spring, like a milliner chary of certain pet flowers, and hiding them in her shop-drawers, still kept pure and fair several stalks of the blossoms of the blood-root. Then, close at hand, was there not a bed of Viola blanda (and that is the so-called "sweet white violet")? It looked pure as if a snow-drift had melted there, at the touch of Spring's fairy wand, into these pretty petals. But Joe Pickle did not believe in Sunrise Tommy's "might try," and went home without a flower. And Tommy. What did he attempt? His walk home was longer than usual, as he wished to do an errand for his mother; and it took him out of the usual course, which was down the "back road" and then past the "Corners" and past "Squire Turner's place" to his own home. While executing this errand, he suddenly exclaimed: "Oh! see those flowers in that window! Wouldn't I have them in that wreath, if I could!"

He stood awhile, kicking up the dirt with the toe of his boot.

"Miss Perkins lives in that house where the white flowers are in the window; and she sticks real close and don't go out, and don't want to see folks. She won't let me have those flowers. But there! I might try."

Tommy moved cautiously up to the green door of Mrs. Tabitha Perkins, as if he were about to attack a dragon.

Poor Tabitha, with her sad face and great hollow eyes of black! She did "stick real close" to her house, and did not "want to see folks." Her son Simon had been killed in the War, and it seemed as if all this widowed, childless mother's interest in this world, in neighbors or townsfolk or church, had been killed. People might be poor, or sick, or dead, and Tabitha Perkins staid at home, absorbed in her great sorrow. Of course it was hurting her. But she kept on in her isolated way, deaf to the outside world. But hark! There was a knock at her door, and it aroused her.

"Pooh!" said she, looking out of the window. "It's only a boy! I can't go."

But Tommy did not stop knocking.

"She's deaf, and don't hear me. Guess I'll give it up. No; I might try the front door. That may be nearer her room, and she can hear me."

Rap, rap, rap! went the brass knockers on the front door.

"Pooh!" said Tabitha Perkins. "It's that boy ag'in. I have a great mind to go. He must be wantin' suthin' real bad. No; I won't go!"

"I wish I knew," thought Tommy, "where her hearing ear was; on which side of the house. I might try that other door in the end of the house."

This end door was painted black, and a bell-knob was attached to its frame. Tommy pulled it energetically, as if its wire went straight to Tabitha's ear. She looked out and saw Tommy's brown cap and curly sandy hair.

"Bless me, if that aint that boy ag'in! Guess I'll go."

To Tommy's astonishment he went away from the house carrying a big stalk of white petunia blossoms. If he had turned and looked back he would have seen a pair of black eyes, hollowed by grief, looking over the white curtain that screened the lower half of a front window.

"He said," murmured Tabitha, "he wanted 'em for a soldier's grave. I wonder what soldier it will be! If he didn't—look—look like my Simon when he was a boy. Sort of cheerful, like his father."

"Then, to her own amazement, she said: "I've a great mind to go to the cemetery and see what grave that 'ere petuny goes on."

It was a lovely wreath, made from the children's "try-flowers," and the result surprised everybody. How it brightened with hope the lonely grave where it was placed Memorial Day.

"I wonder whose grave it is," said Tommy, reading the name on the white gravestone. "Simon Perkins. Why!"

"Yes," said a sobbing voice behind Tommy, who felt the pressure of a hand on his shoulder. "It's my—my Simon!"

"Did I ever!" remarked the sexton, Jotham Stevens, to a neighbor. "If the Widder Perkins isn't out here to-day! Can't you see her—that 'ere leetle figger in black, behind that boy? That's her. Why, I thought she's good as dead and buried. I've seen her a-comin' here all alone sometimes at night, a-stealing along sort of soft and sly, wantin' nobody to see her; and here she is in broad daylight! I wonder what's up now!"

Others wondered what the reason for this mystery might be. Aunt Sabrina let a beam of light on it in her talk with a neighbor a week later.

"Isn't it queer?" she exclaimed.

"What?" asked the neighbor.

"About Miss Tabithy Perkins? She told the minister, and the minister told Jotham Stevens, and Jotham Stevens told me that she meant to turn over a new leaf; that she felt it was a sin to live all wrapped up to herself, and that she can please Simon and respect his mem'ry more by doin' some of the good he'd like to have her do; and what started her was our Tommy's a-going there and sort of 'rousin' her up. Isn't it queer?"

I don't think it's queer when "might-try" boys and girls like Sunrise Tommy start out.

"And it beats all!" continued Aunt Sabrina. "She says she wants to eddicate our Tommy. Isn't it strange?"

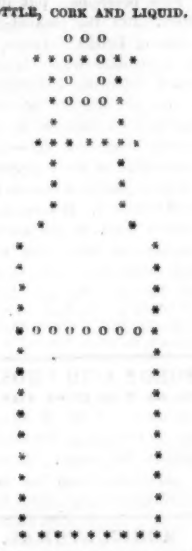
Strange, but fitting; for such boys are worth educating.

WATERTOWN, MASS.

PUZZLEDOM.

Communications for this department should be addressed "Puzzles," THE INDEPENDENT, New York.

BOTTLE, CORK AND LIQUID.



Top of cork, a female animal; right, equal; bottom, at a distance; left, a strong cart.

Upper word of bottle, reaches a place; right hand of neck (eight letters), suburbs; left, luster; ring around neck, to reckon.

From neck to body of the bottle (three letters) on right side, a drunkard; on left, a female animal.

Right side of bottle (fifteen letters), ragamuffins; left side, setting free.

Across the bottom of bottle, free from infection; top of liquid, to make slightly sour.

SINGLE ACROSTIC.

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The center word, to deduce as a consequence.

Across, 1, part of a fish; 2, a number; 3, frequently; 4, a number; 5, mineral.

DOUBLE ACROSTIC.

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The initials and finals, a fabled youth of pepper propensities.

Across, 1, parade; 2, a man's name, not often spelled as in old times; 3, to ensnare; 4, a lake of the United States; 5, to raise up.

TRIPLE ACROSTIC.

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The initials and finals are of one who is not always overworked, as some; the middle word is to suspend.

Cross Words: 1, different; 2, business; 3, modified sounds; 4, a diseased condition of grain; 5, ascends.

QUADRUPLE ACROSTIC.

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First descending word, a famous French artist; 2, the native of an Eastern country; 3, a companion; 4, a scheme.

Across, 1, moist; 2, spoken; 3, usually added to a Latin syllable, to estimate value; 4, a man's name.

HOUR-GLASS.

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Principally good things to eat. The center word the substantial dish of mid-winter.

Cross Words: 1, sweet, and not rich; 2, old fashioned, but when made of good fruit and crust they are very tempting to adults as well as children; 3, burnt sugar; 4, round cakes, not rich, and sometimes with a suspicion of fruit; 5, is what you did with all these; 6, is a beverage (as to sound); 7, is what you drink from; 8, a kind of sauce for meats; 9, very sour; 10, very indigestible, but we must have them at Thanksgiving time; 11, cakes made of food prepared from maize.

ANSWERS TO PUZZLES OF MAY 22D.

INCREASING WORDS.

L
Lo
Lot
Loto
Lotos

SQUARE WORD.

June
Ural
Nail
Ella

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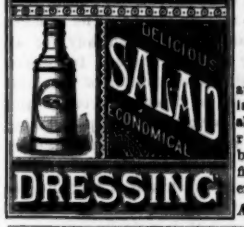

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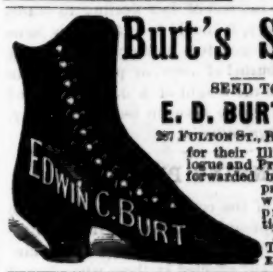

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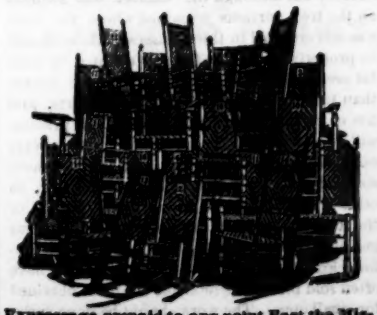

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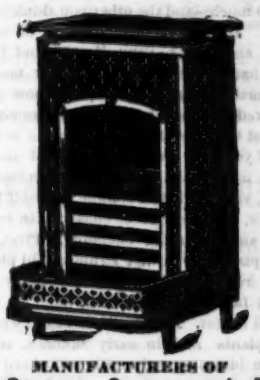

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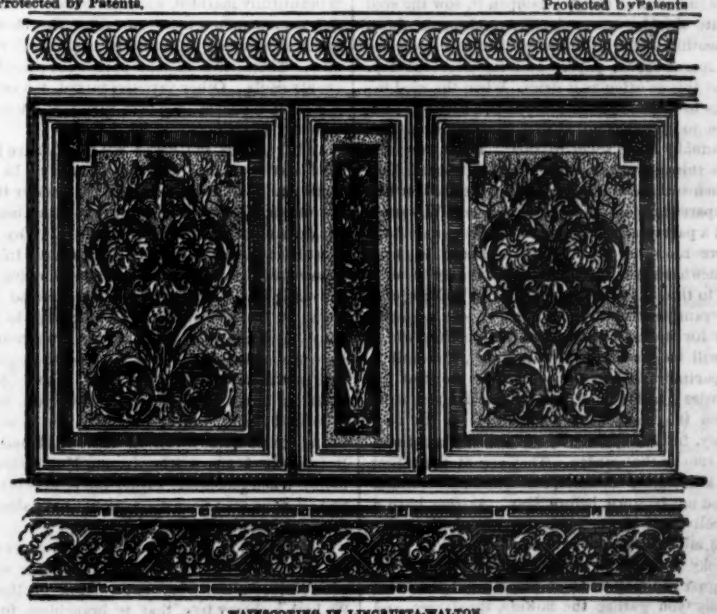

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Farm and Garden.

[The Agricultural Editor will be glad to receive any practical hints, suggestions or information that will make this department more valuable to those of our subscribers who feel specially interested.]

SELECTION OF SEEDS FOR THE FLOWER-GARDEN.

BY MRS. M. D. WELLCOME.

THE Spring catalogues, like the leaves of Autumn, have been scattered broadcast with their bewildering attractions. Those inexperienced in floriculture are utterly at a loss what to choose from the long list before them, and with a sigh exclaim: "Oh! that I had some one to guide me!" To such I proffer my services by way of advice and instruction. Of course you are at liberty to receive it or reject it, as you please.

As you look over the catalogue, you want this—Oh! so much—and the other you think you must have. You make a memorandum of those selected, and then, to your dismay, find there are more than you can afford to buy, or more than your small bed can contain; and now you are perplexed to know which of the named seeds had best be rejected. Now allow me to suggest that, if you have a somewhat limited amount of flower money, and a somewhat limited flower garden, you had better confine yourself to a few varieties, and those to be chosen with reference to free and protracted blooming. First, then, I would place on your list Drummondii phlox, for several reasons. They are very easily grown, are not fastidious about soil, though a mellow, rich soil is best. They begin to bloom when very small plants and in early Summer, and they keep on blooming even till quite hard frosts. They afford a great variety of color. There is not a shade, unless it be black, unrepresented in phlox—all colors without an eye, all colors with a white eye. Then there are lovely stripes. Some of the varieties are called grandiflora, because of their being larger flowered. You can buy a packet of the common sort, mixed colors, for five cents; but the finer varieties are ten cents per packet, whether mixed colors or each one separate. There is one florist who sends out collection packets of the most commonly grown seeds, and his collection packet of Drummondii phlox contains 25 seeds of 16 varieties; price 25 cents. I have had my phlox for two or three Summers from these packets, and they were very beautiful; but few were of the large flowered.

Pansies one must have; for what would a garden be without their bright faces?

My most satisfactory bed of pansies has been from a collection packet which contains, of extra German seed, 23 varieties, from King of the Blacks to Snow Queen. The Bronzes, Havana Browns, new pansy, Earl of Beaconsfield, and those loveliest of the lovely, Atropurpurea alba marginata, are embraced in this packet—20 seeds of each—making 450 in all. At 25 cents this is very cheap; and there are seeds enough to divide and subdivide. One can, however, if not particular about the newer sorts, buy a packet of mixed seed for 10 cents, or they can buy in separate colors, or of the new varieties, at the same price. While on this point I might as well tell you about the sowing of the seed. If you want plants for early blooming, sow the seed in a box—cigar boxes are admirable—or in a tin can, which is very convenient to set on the window-sill. Put in coarse sand, then fine, mellow soil, in which mix a little silver sand; sift the earth if lumpy; dampen it, sow the seed quite thickly, cover lightly and press down smoothly. Wet a thin bit of flannel, or a piece of coarse brown paper, and lay over the top. Wet this as often as it dries. When the seed begins to show the leaf, remove the covering; expose to light but not at first to strong sunshine; gradually inure them to this. Don't keep the wee things too wet; damp is the right condition. When two leaves are developed, have another box prepared in the same way, and very carefully prick out a part of the seedlings, so that they may have more room to grow. These should be kept somewhat shady for a few days. It may be needful to thin out again before time for bedding out. In transplanting to the border, choose a cloudy day for it, and have the bed in a position where it will be shaded during mid-day, if possible. A partially sheltered situation is the best for pansies; and a rich, moist, mellow soil suits them the best; while portulaccas, on the contrary, fairly rollick in the dryest and most sunny spot in the garden. They are at their best in a drought. Pansies for Autumn blooming need not be sown before May. As they have a proclivity to bloom when very wee plants, every bud must be picked off. Then they will grow stocky and strong; and by the latter part of August you may let them bloom; but the more freely you gather the flowers, the larger and more abundantly they will grow. Protected, after Winter sets in, with a light covering of evergreen boughs or leaves, where the cold is severe, they will be budded when their wraps are removed in the Spring. Indeed, I found one blossom nearly opened last Spring, though the boughs were so frozen to the ground as to be difficult to remove. How wonderful that they can grow when frosts and snow are all around them. May and June are the months when pansies are at their very best.

Now we will turn to the next selection. What shall it be? Verbenas? They are indeed very desirable. Like the phlox, these are abundant and protracted bloomers; here, too, every color is represented. One wants a scarlet, a white, a purple and a pink; and they can have them with eyes, or one pure color. The stripes are very pretty. It is better to pin the plants down, so that they will trail and send down roots now and then. As the seed is slow to germinate, it must be sown in March, to secure flowers in July. When one can obtain seedlings of the florist, it is better to buy a few nice plants at the season of bedding out, than to bother with seed; but, if one can only obtain the puny one-stalk affairs grown from cuttings, better raise one's own plants. What next? Asters we need for August and September flowers. They can hardly be dispensed with. Here, again, we obtain a great and pleasing variety. As we cannot find room for all of them, we must choose the best we can. There are the large peony-flowered and the small chrysanthemum; there are the crown, of divers colors, with their white centers; very handsome these are; there are the German quilled, and the imbricated pompon, the pyramidal, and the dwarf, the half-dwarf and the Liliputian. Which will you have? Oh! one wants them all, and what to choose I wot not. If we select the tall, we can have the dwarf nestling in front of them, and that will be a good arrangement. Shakespeare, a very dwarf pompon, is a good sort. Of the large, there is not much choice between Traffant's perfection, Giant Emperor, New Victoria and the New Washington. All of these can be obtained in mixed colors. These should be started early, in the house. Candytuft, the pure white, fragrant kind, I would not be without, surely. It is so admirable to set off bouquets. The White Rocket is the handsomest. Tom Thumb, a bushy dwarf, is admirable to border a bed. If one have room for all colors, so much the better—the deep purple, the dark crimson, the lilac and the rose. Grow it abundantly, among the shrubs and the rose-bushes. The Autumn-sown makes the earliest and finest bloomers. Sow at intervals, and have it all the season. Once established, it springs up spontaneously. I have placed candytuft before petunias. Were I to choose between the two, my preference would be for the former, in white; for, however attractive the latter, they are of no value for cut flowers. Yet we always have the petunias; they spring up every Spring by thousands, and have to be pulled up as much as the chickweed. A few choice varieties we sow every Spring in the hot-bed. We like to have the large-flowering, fringed and double.

Have you room for anything more? If only for one, I would choose between double balsams and Dianthus Heddewigii pinks. The camelia balsams are lovely; white, rose, scarlet, cream color; some purple and white, some pink and white, beautifully marbled. How can we do without the balsams? I have a large rose-bed which is thickly bordered with double white pinks. Next to this border I set my seeding balsams in a row; and in that way I can have a good many without their taking much room. Dianthus needs to be grown in clumps; so I set off a part of a bed specially for them, and have a variety of large and small-flowered, both single and double. Of the single, none are so pretty as Eastern Queen and Crimson Belle. The former is beautifully marbled, and has broad bands of rich mauve upon a paler surface. The flowers are large and very attractive of both these varieties. These two in one packet are priced at twenty cents. Other varieties mixed, ten cents. A collection packet—ten best varieties, 400 seeds—twenty-five cents.

And there are the sweet peas. We have left them out thus far, when they ought to be the alpha (we don't mean the alpha pea) rather than the omega. Yet we would have them the beginning and the ending. Sweet peas! Why we must have them somewhere, everywhere! In the flower garden, trailing up the fence, climbing up the wall; in the orchard, twining around the trees; in the vegetable garden clinging to the brush. Deliciously fragrant flowers, we cannot have too many of you! Buy them by the ounce, and sow them in every available place. Sow them in boxes in the house unless you have a hot-bed; for if you wait till they can be sown in the ground, they will be late in blooming. Remember, I am writing from a Maine standpoint. When blooming, gather the flowers often, and allow no seed pods if you would have abundance of blooms.

Can you follow me any further? Then let me say that a canary bird vine is a must-have with me. Not one, nor two, but a dozen of them. We have a cherry tree that is branchless for a long way, and around that I set seedlings of this charming climber. Twine pinned to the ground and carried up to the lower branches, many lines of it; by twining a leaf stem around them now and then, this graceful vine rapidly mounts upward, throwing out numerous lateral vines as it ascends, until, reaching the branches, it clings to them, and runs outward and upward to the hight of eighteen or twenty feet. The yellow, delicate-winged flowers, combined with the light green, finely lacinated foliage, makes this one of the most attractive of climbers. For lattice work it is admirable. For two Summers I have set one plant of Colœa Scandens with the canary vine, and this, with its numerous branches, encircles the tree, and the mingling of its darker foliage and purple bells with that of the former has a very fine effect.

In this article I have treated only of seed-sowing, and that of our most desirable annuals; for now is the time for attention to be given to this matter. Among those of which seed needs to be started early I ought not to omit Ten Weeks' Stocks, which, in variety, are admirable for the garden.

YARMOUTH, ME.

POTATO EXPERIMENTS.

THE best development of size in potatoes, gained in experiments in cutting potato seed at the Ohio Agricultural Station, was obtained on plots where seed was cut to one and two eyes, and where the ordinary cut (four and five eyes to the piece) was planted fifteen to eighteen inches between hills. There was no appreciable difference in the size of the potatoes where small potatoes, whole, were used for seed, and where large potatoes, whole, were used. The heaviest yield was gained where the half of a whole potato was employed as seed.

The test of fertilizers as a top dressing resulted as follows: Good hard wood ashes gave an increase over the natural yield of the land, such as to make their use, at the rate of seventy-five bushels per acre at 25 cents per bushel profitable. Coal ashes had a marked beneficial effect. Spread thickly between the rows and thoroughly mixed with the soil, their mechanical effect was greater than the chemical effect of any of the fertilizers tried. Hen manure made fine and scattered freely closely to the rows gave excellent results. A mixture of ashes and plaster gave about the same results as wood ashes alone, while plaster alone produced no good effect. No advantage was gained by the application of lime.

Among varieties tested, the Burbank gave the largest yield under ordinary culture. The Early Onio, on account of its earliness, proved the most profitable market potato.

Experiments of the Missouri Agricultural College Grounds, to determine the effect of cutting seed several days prior to planting, upon the vitality of the potatoes, resulted as follows: Of ten varieties, cut April 1st and planted April 14th, on 518.54 square rods of land, 6½ per cent. of seed failed; of seventy-five varieties, cut the same day planted, and planted on 714.01 square rods of land, 1 3-10 per cent. of seed failed.—*World.*

SELLING EGGS BY WEIGHT.

THERE is from twenty to thirty per cent. difference in the weight of eggs; yet the custom is almost universal in the Eastern markets of selling them by the dozen, at a uniform price. Even ducks' eggs, which are much larger, and by some regarded as richer, bring no more than the smallest hen's eggs of not half the weight. In California, eggs, fruits and many other articles that are here sold by the dozen, the bunch, or by the measure, are sold by weight. The practice is a good one, and works beneficially for all parties, especially for the producer. It operates as a premium upon the cultivation of the most productive varieties of fruits, vegetables and farm stock. The farmer who is painstaking with his poultry, and gets the largest weight of eggs, has a fair reward for his skill and industry. The present custom is a premium to light weights and good layers. We need a change in the interest of fair dealing in trade, and, if necessary, it should be enforced by legislation. If the legislature is competent to fix the weight of a bushel of corn or potatoes, it can easily regulate the weight of a dozen eggs, and thus promote justice between buyer and seller.—*American Agriculturist.*

THINNING PEACHES.

IN portions of the country where the peach crop was uninjured by Winter, the time has already arrived for thinning the crop. The thinning was partially effected by those who adopted the practice of shortening back last year's shoots; but although the number was reduced on the tree, portions remained where the fruit was left crowded in thick masses. These should be properly thinned. The rule adopted by skillful orchardists is to allow no specimens nearer than three or four inches for small sorts, and five or six inches for large kinds. The practice will be beneficial to the trees, which are always exhausted by overbearing; and the increased size will make up for the fewer number; or, in other words, there will be as many bushels of the few and large peaches as of the numerous and small ones. The improved quality is therefore clear gain; and the best thinned crops have often sold for double or triple the price obtained for small ones. The work should be done early, or when the fruit is the size of large cherries; but if omitted at the right time a great benefit will be derived from doing it later.—*Country Gentleman.*

PICKLED GRASS.

SIR J. B. LAWES, one of England's most noted and honored agricultural authorities, does not appear to have a very high opinion of ensilage, or, as he terms it, "pickled grass"; and he says that any attempt on the part of British farmers to make a profit out of maize ensilage in that country is just as likely to be realized as it would be with pineapples put into a silo for feeding stock. But the pickled-grass fever is spreading among British farmers, and will run its course, no matter what chemists and the best informed scientific authorities may say against it; for the novelty of the thing will make it popular for a while, even if it possesses no other merit. Professor Brown, of Ontario, says that, according to his experiments, it produced the lowest quality of butter, while the cost was the second highest. Before ensilage can become a popular food in the dairy, our butter makers will have to learn how to make good, sweet butter from the milk of cows fed on tainted and strongly flavored food. Perhaps some chemist will tell us how to deodorize and sweeten ensilage just before feeding it, and thereby increase its value for milch cows.—*Sun.*

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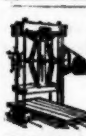
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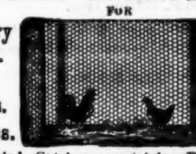
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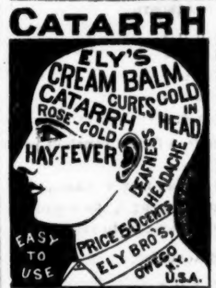

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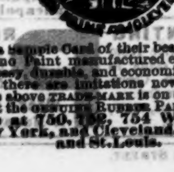

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